Reinoud Oosting

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By

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PREFACE

Reading through Isaiah 40–55 we encounter various references to Zion/Jerusalem. Besides the names 'Zion' and 'Jerusalem' we also find designations like 'city', 'the holy city', 'mother', and 'barren one'. Furthermore, we see that Zion/Jerusalem has connections to other characters in the text. Zion/Jerusalem is related to various participants in Isaiah 40–55, such as the herald of good tidings, Cyrus, her children, and YHWH. The various depictions of Zion/Jerusalem allow for the possibility of describing Zion/Jerusalem as a literary character before discussing the historical meaning of the references to Zion/Jerusalem in the text. The advantage of this approach is that the clues within the text are given priority over information from outside of the text. When we have a clear view of the role of Zion/Jerusalem in Isaiah 40–55, we then have a proper basis for discussing the historical meaning of Zion/Jerusalem in these chapters.

In order to get a clear picture of the position of Zion/Jerusalem in Isaiah 40–55, it is necessary to do justice to all of the signals in the text. Current studies on Isaiah 40–55 often concentrate on the lexical connections or the literary structures in this text. The authors assert that these literary signals increase the possibility of understanding the meaning of this prophetic text. In the present study, however, the linguistic features of the text are examined first before attention is paid to the literary features. By comparing the linguistic features of the text to similar linguistic constructions in other parts of the Hebrew Bible, an attempt is made to detect the syntactic regularities that underlie the text of Isaiah 40–55 Taking the linguistic signals in these chapters as its starting point, this study offers a fresh look at the role of Zion/Jerusalem in the composition of Isaiah 40–55.

The present study on Zion/Jerusalem is a revised version of my doctoral dissertation, *Walls of Zion and Ruins of Jerusalem: A Corpus-Linguistic View on the Participant Zion/Jerusalem in Isaiah 40–55*, defended at the VU University Amsterdam in February 2011. I offer my thanks to those who have carefully read the manuscript of my dissertation and made suggestions for improvement. Furthermore, my thanks are due to my colleague, Brenda Kronemeijer-Heyink, for reading through the English text of the manuscript once again. Finally, I want to thank the editors of the Studia Semitica Neerlandica for including this study in their series. It is a pleasure that the results of my research are now available to a broad public.

ABBREVIATIONS

Translations

JPS	Jewish Publication Society translation
KJV	King James Version
NBG	The 1951 translation of the Dutch Bible Society
NIV	New International Version
NLT	New Living Translation
NRSV	New Revised Standard Version

Periodicals and Series

AB	The Anchor Bible
ACEBT.S	Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities Supplement Series
BETh L	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BIS	Biblical Interpretation Series
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	*The Catholic Biblical Quarterly*
ConBOT	Coniectanea Biblica, Old Testament
ETL	*Ephemerides Theologicae Lovanienses*
HCOT	Historical Commentary on the Old Testament
HThKAT	Herders Theologischer Kommentar zum Alten Testament
JANES	*Journal of the Ancient Near Eastern Society of Columbia University*
JBL	*Journal of Biblical Literature*
JNSL	*Journal of Northwest Semitic Languages*
JSOT	*Journal for the Study of the Old Testament*
JSOT.S	Journal for the Study of the Old Testament Supplement Series
JTS	*Journal of Theological Studies*
NCB	New Century Bible
NICOT	New International Commentary on the Old Testament
OTS	Oudtestamentische Studiën
POT	De Prediking van het Oude Testament
SSN	Studia Semitica Neerlandica
VT	*Vetus Testamentum*
VT.S	Supplements to Vetus Testamentum
WBC	World Biblical Commentary
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

Concordances and Dictionaries

BDB	F. Brown, S.R. Driver, and C.A. Briggs, 2000^{5} [reprint 1906], *Hebrew and English Lexicon* (Boston: Hendrickson).
Clines	D.A.J. Clines (ed.), 1993–, *The Dictionary of Classical Hebrew* (Sheffield: Academic Press).
Davidson	B. Davidson, 1876, *A Concordance of the Hebrew and Chaldee Scriptures* (London: Bagster).
GKC	W. Gesenius and E. Kautzsch, 1985 [reprint 1910^{2}], *Gesenius' Hebrew Grammar. Edited and enlarged by E. Kautzsch* (Oxford: Clarendon).
HAL	L. Koehler and W. Baumgartner (eds.), 1967–1990, *Hebraïsches und Aramäisches Lexikon zum Alten Testament* (Leiden: Brill).
JM	P. Joüon and T. Muraoka, 1996^{2}, *A Grammar of Biblical Hebrew* (Subsidia Biblia 14/I–II; Roma: Pontificio Istituto Biblico).
KBL	L. Koehler and W. Baumgartner, 1985 [reprint 1953], *Lexicon in Veteris Testamenti Libros* (Leiden: Brill).
König	E. König, 1897, *Historisch-comparative Syntax der hebräischen Sprache. Schlusstheil der historisch-kritischen Lehrgebäudes des Hebräischen* (Leipzig: Hinrichs).
MNK	C.H.J. van der Merwe, J.A. Naudé, and J.H. Kroeze, 2004^{4}, *A Biblical Hebrew Reference Grammar* (Biblical Languages: Hebrew 3; Sheffield: Academic Press).
Quest	E. Talstra, C. Hardmeier, and J.A. Groves (eds.), 1992, *Quest: Electronic Concordance Applications for the Hebrew Bible* (database and retrieval software) (Haarlem: Nederlands Bijbelgenootschap).
SESB	C. Hardmeier, E. Talstra, and J.A. Groves (eds.), 2004^{1}; 2006^{2}; 2009^{3}, *Stuttgarter Elektronische Studienbibel / Stuttgart Electronic Study Bible* (Stuttgart: Deutsche Bibelgesellschaft / Haarlem: Nederlands Bijbelgenootschap).

Parsing Labels Used

⟨Aj⟩	Adjunct
⟨ap⟩	Apposition
⟨Cj⟩	Conjunction
⟨cj⟩	Link
⟨Co⟩	Complement
⟨eX⟩	Existence
⟨Fr⟩	Fronted element
⟨Ij⟩	Interjection
⟨IS⟩	Interjection with subject suffix
⟨Lo⟩	Locative
⟨Mo⟩	Modifier
⟨Ng⟩	Negation
⟨nX⟩	Nonexistence

⟨Ob⟩	Object
⟨pa⟩	Parallel
⟨Pc⟩	Predicate complement
⟨PO⟩	Predicate with object suffix
⟨po⟩	Participle with object suffix
⟨Pr⟩	Predicate
⟨pr⟩	Participle as predicate
⟨PS⟩	Predicate with subject suffix
⟨ps⟩	Participle with non-object suffix
⟨Qc⟩	Interrogative pronoun as complement
⟨Qo⟩	Interrogative pronoun as object
⟨Qp⟩	Interrogative pronoun as predicate
⟨Qs⟩	Interrogative pronoun as subject
⟨Qu⟩	Question
⟨Re⟩	Relative
⟨Sc⟩	Supplementary constituent
⟨sp⟩	specification
⟨Su⟩	Subject
⟨Ti⟩	Time reference
⟨Vo⟩	Vocative

General Abbreviations

f.	feminine
hi.	Hiphil
hiš.	Hištafʿel
hit.	Hithpael
hitpo.	Hithpoel
hitpol.	Hithpolel
ho.	Hophal
inf. abs.	infinitive absolute
inf. cs.	infinitive construct
K	*Kethib*
loc.	*he locale*
m.	masculine
ni.	Niphal
pi.	Piel
pl.	plural
po.	Poel
poa.	Poal
pol.	Polel
pqal	Qal passive
pu.	Pual
Q	*Qere*
qal	Qal
sg.	singularis
s.o.	someone
sth.	something

INTRODUCTION

Current readers of the Old Testament are presented with the fact that the texts of this corpus originated in the ancient Near East. Furthermore, the Classical Hebrew in which most of the texts have been written is a language that is no longer spoken as a native language. As a consequence, modern interpreters have no direct access to the world of these ancient texts. Unlike its first addressees, current readers must rely on historical background information and on translation tools like dictionaries and existing translations to grasp the meaning of a text. The question, however, is how much information from outside these texts is needed for their interpretation. Should an interpreter focus on the historical background of these texts or on their position in the context of the canon? Or can an exegete also find data within these ancient texts themselves? In other words, can one observe in these ancient texts signals that are helpful for a current reader to interpret them? In the present study, these questions will be considered in looking at Isaiah 40–55.

The reason that the text of Isaiah 40–55 is explored here is because these chapters are widely recognized as a distinct corpus. In its present form, Isaiah 40–55 has often been understood as a compositional unit, in which the beginning and the end are linked. Furthermore, it has been frequently noticed that these chapters constitute a cohesive text, in which a particular choice of words is employed and in which certain themes are repeated. Consequently, it is likely that the text of Isaiah 40–55 lends itself to both linguistic and literary observations. It is to be expected that an interpreter finds various signals in this text. In addition to morphological, lexical and syntactic data, a reader may also detect semantic connections and literary structures in Isaiah 40–55. The entirety of these signals helps in acquiring access to this ancient text.

In the following chapters a step-by-step examination of the text of Isaiah 40–55 is presented, starting from observations at the level of syntax, via analyses of discourse and participants, up to the level of the literary composition. The focus of the examination is the role of Zion/Jerusalem in the composition of Isaiah 40–55. The reason that the role of Zion/Jerusalem is examined here is that this participant is one of the leading characters in these chapters. References to Zion/Jerusalem are found throughout Isaiah 40–55. Furthermore, this participant is clearly connected to other participants

in the text, and she is directly addressed several times. Because of the prominent position of Zion/Jerusalem, the examination of her role in Isaiah 40–55 is a good test case to see if the proposed step-by-step approach is a helpful instrument. If the examination of linguistic and literary signals in the text leads to a coherent view of the participant Zion/Jerusalem, it can be concluded that a corpus-linguistic approach to Isaiah 40–55 offers significant help in interpreting this prophetic text.

One of the passages to be considered is Isa 52:7–10, in which the participant Zion/Jerusalem holds a prominent position: the proper noun 'Zion' is found in vv. 7 and 8; the proper noun 'Jerusalem' occurs twice in v. 9. The portrait of the participant Zion/Jerusalem in this passage, however, has raised questions. It is striking that in v. 8, Zion gets the message that her watchmen have lifted up their voice, while the ruins of Jerusalem are addressed in v. 9. The contrast between the watchmen of Zion, on the one hand, and the ruins of Jerusalem, on the other, has frequently been commented on by biblical scholars. Whybray, for example, calls attention to the paradoxical depiction of the participant Zion/Jerusalem in Isa 52:7–10. He notes: 'Jerusalem was in ruins; it had at this time no city walls on which watchmen could take their stand, as is implied by verse 8. This is poetic licence, or even deliberate paradox' (Whybray 1975: 167). A comparable view of the portrait of Zion/Jerusalem in this passage is held by Koole, who states: 'Although Zion is no more than a heap of ruins, as v. 9 tells us, and these do not normally have sentries, one has to accept poetic license in a visionary description' (Koole 1998: 236). It is noteworthy that both Whybray and Koole put emphasis on the literary skills of the author in their understanding of the portrait of Zion/Jerusalem in Isa 52:7–10. They do not try to explain the depiction of Zion/Jerusalem within the framework of the text but instead refer to an authority outside of the text. The purpose of the present study is to understand the portrait of Zion/Jerusalem in Isa 52:7–10 within the composition of Isaiah 40–55. In comparing the various depictions of Zion/Jerusalem in Isaiah 40–55, it will become clear whether a coherent concept of this participant is present in these chapters.

The present study on Zion/Jerusalem in Isaiah 40–55 is divided into three chapters. In Chapter 1, attention is devoted to the methodological route followed in this study. Furthermore, it gives an account of the description of the syntactic features of the text of Isaiah 40–55. This chapter may be regarded as the feet and legs on which this study stands. In the first section of Chapter 1, the various steps of the corpus-linguistic approach to Isaiah 40–55 are discussed. Its concern is how to deal with the linguistic and literary features of this prophetic text. The second section is devoted to the

concept of valency, which is presented as a proper instrument to describe the syntactic features of the poetic text Isaiah 40–55. The third section deals with the decisions that underlie the registration of the syntactic patterns of all clauses in Isaiah 40–55 in the two appendices at the end of this study.

Chapter 2 focuses on the linguistic analyses of those passages in Isaiah 40–55 in which the participant Zion/Jerusalem is present. This chapter functions as the trunk and the arms of this study. In the introduction, the choice of passages to be examined in Isaiah 40–55 is discussed. The ensuing sections offer linguistic analyses of the selected passages. After some introductory notes, a hierarchical structure of the particular passage is presented. Next, syntactic observations concerning the text of the passage are examined. Then, observations concerning the discourse structure of the passage are discussed. Finally, the position of the participant Zion/Jerusalem in the passage is considered.

In Chapter 3, attention is given to the role of the participant Zion/Jerusalem in Isaiah 40–55 as a whole. This chapter consists of five sections, and can be viewed as the head of this study. In the first section, three existing views on the participant Zion/Jerusalem in Isaiah 40–55 are discussed, namely, the views of Abma, Laato, and Berges. Attention is paid especially to the way these approaches deal with the following phenomena: the various designations of Zion/Jerusalem in Isaiah 40–55, the distribution of the various references to Zion/Jerusalem in the composition of Isaiah 40–55, and the relationship between Zion/Jerusalem and other participants in Isaiah 40–55 such as her children, YHWH, and the Servant of the Lord. The second section of Chapter 3 compares the considerations of these existing views with the outcomes of the examinations in Chapter 2. In the third section, an attempt is made to offer a coherent view of the participant Zion/Jerusalem in Isaiah 40–55 on the basis of the results of the linguistic analyses contained in Chapter 2. The fourth section concentrates on the position of Zion/Jerusalem in the literary composition of Isaiah 40–55. In the last section, the portrait of Zion/Jerusalem in Isaiah 40–55 is compared with the depictions of Zion/Jerusalem in other parts of the Old Testament. At the end of this study the main conclusions are summarized.

CHAPTER ONE

ON METHOD

1.1. A Corpus-Linguistic Approach to Isaiah 40–55

The great interest of Dutch biblical scholars in the Book of Isaiah stimulated Talstra, Postma, and Van Zwet in the early eighties of the previous century to produce an electronic concordance of Isaiah 40–55 based on a morphologically encoded text. A printed edition of this concordance was the main part of the 1980 booklet *Deuterojesaja: Proeve van automatische tekstverwerking ten dienste van de exegese*.[1] A second revised edition of this book, using Hebrew fonts, appeared in 1981. The publication of this study was important for three reasons. First, it was one of the first products of the 'Werkgroep Informatica', which had started at the VU University Amsterdam a couple of years before. Furthermore, the book was meant to combine the interests of linguists and biblical scholars. As demonstrated by the subtitle of the book, the concordance of Isaiah 40–55 was produced 'on behalf of exegesis' ('ten dienste van de exegese'). Finally, the book showed what possibilities the use of a computer could open up for exegetes in the near future. In addition to a survey of all the lexemes in Isaiah 40–55, the book offered some examples of syntactic structures that can be found with the help of a computer. One of the examples presented was a survey of the combinations of the verb נחם (pi.) ('to comfort') and the noun עם ('people') in Isaiah 40–55. Besides Isa 40:1, two more places were detected where that combination occurs, namely, Isa 49:13 and 52:9 (cf. Talstra et al 1981: 2).

The present study can be seen in line with the last prospect. Nowadays the database of the 'Werkgroep Informatica' contains a morphologically encoded text of the whole Old Testament. That opens up the possibility of searching through the whole Hebrew Bible for combinations of words with the help of a computer. In most cases, this way of searching is much quicker and more consistent than a quest with the help of traditional concordances. Most importantly, unlike conventional concordances, a morphologically encoded text offers the possibility of searching not only for lexemes, but

[1] *Second Isaiah: Trial in Automatic Word Processing on behalf of Exegesis*.

also for linguistic features. Using an electronic database, one is able not only to look for the combination of particular lexemes in the Hebrew Bible, such as the verb נחם (pi.) ('to comfort') and the noun עם ('people'), but also to search for specific syntactic constructions, like the occurrences of two imperative forms that are directly followed by a random noun with a first person singular suffix (cf. Judg 9:15; 2 Sam 13:11; Isa 32:9; Amos 7:15; Prov 9:5; Cant 2:17).

A corpus-linguistic approach to Isaiah 40–55 makes use of this morphologically encoded text to examine the linguistic structure of particular texts in these chapters. By comparing linguistic constructions that are used in a particular text with similar constructions in other texts in the Hebrew Bible, an attempt is made to trace the linguistic regularities that underlie the structures of these texts. Detecting these regularities provides important help in analyzing the linguistic structure of a specific text and, consequently, in interpreting the text. Furthermore, it is to be expected that a better understanding of particular texts in Isaiah 40–55 may also contribute substantially to the interpretation of Isaiah 40–55 as a whole.

1.1.1. *The Database of the WIVU*

The 'Werkgroep Informatica' at the Faculty of Theology of the VU University Amsterdam (WIVU) was founded by Eep Talstra in 1977 and has been under his direction ever since. The purpose of the WIVU is to make a contribution to the study of the linguistic and the literary features of the Hebrew and Aramaic text of the Old Testament through the use of computers. Its main concern is to build up a database of the Masoretic Text so that one can search through this text for linguistic features.[2] As its point of departure the database of the WIVU takes the Masoretic Text according to the edition of the Biblia Hebraica Stuttgartensia (BHS), which is based on the manuscript of the Codex Leningradensis (dated 1009 CE). An attempt is made to describe this text, with the help of linguistic categories, as consistently as possible. Even in those cases where the Masoretic Text is unclear or may be assumed to be wrong, the features of the text as it stands are registered. The premise of the WIVU database is that the Masoretic Text should be taken as a

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[2] An exhaustive description of the WIVU database can be found in the 2000 paper of Talstra and Sikkel, 'Genese und Kategorienentwicklung der WIVU-Datenbank'. Other introductions to the work of the 'Werkgroep Informatica' are the 1987 paper of Talstra, 'Towards a Distributional Definition of Clauses in Classical Hebrew', and his 1997 paper, 'A Hierarchy of Clauses in Biblical Hebrew Narrative'.

legible text. Reading through this text, one finds a great many linguistic regularities. At the same time, it cannot be denied that this text also contains linguistic irregularities. According to the WIVU, the best way to deal with these irregularities is to register the comprehensible features before making suggestions for the interpretation of these texts. Thus, the main challenge with respect to the linguistic analysis of the Masoretic Text is the question of how far one can get by interpreting a text with the help of linguistic regularities and where one should turn to other arguments to understand the meaning of this text.

The database of the WIVU follows the principle of a bottom-up analysis. That means that first of all a description of all morphological forms was prepared. Later on, linguistic information was added at higher levels, such as the level of words (including part of speech), the levels of phrases and clauses, and the level of clause hierarchy, which deals with the connections between clauses. All the books of the Old Testament have now been analyzed up to the level of phrases. The linguistic analyses at the higher levels, the levels of clauses and clause connections, are applied only to part of the Old Testament.[3] The WIVU database was made available for a broader public in the early 1990s. In 1992, the Dutch Bible Society published the computer program *Quest*, which contains a database of the Hebrew Bible plus retrieval software. In recent years, this program has been updated. In 2004, the first release of the program *Stuttgart Electronic Study Bible* (*SESB*) was published by a joint project of the German Bible Society and the Dutch Bible Society. A slightly revised second version of the program appeared at the end of 2006. The third version was published in the middle of 2009.

1.1.2. *Poetry and Syntax*

The first two editions of the program *SESB* contained editions of the WIVU database that provided a fully analyzed text for only the first part of the Hebrew Bible, that is, Genesis–2 Kings. Most of the other books following 2 Kings in the Masoretic Text were prepared up to phrase level or clause level.

[3] Although the lower levels of the WIVU were finished some years ago, it should be noted that corrections are still being made even at the morphological level. For example, the databases of *Quest* (1992) and *SESB* (2004[1], 2006[2]) did not distinguish the masculine singular participle form מְצַוֵּה in Isa 55:4 from the participle form מְצַוֶּה, which occurs at several places in the Hebrew Bible (cf. Num 32:25; Deut 4:2 (×2); 11:13, 22, 27, 28; 12:11; 13:1; 27:1, 4; 28:14; Jer 34:22; Amos 6:11; 9:9). Unlike these forms, the participle in Isa 55:4 employs the vocalisation of a construct state. The morphological encoding of this participle form within the WIVU database was changed in the 2009 edition.

Thus, up until then, the examination of the poetic and prophetic parts of the Hebrew Bible took place on a rather small scale. Most poetic and prophetic books were only partially analyzed. In the middle of 2005, however, the WIVU embarked upon a new project, entitled *Linguistic System and Literary Design: Computer-assisted analysis of non-narrative Texts of the Hebrew Bible*, which was funded by the Dutch Organization for Scientific Research (NWO), with a contribution from Logos Bible Software. The main goal of this project was to prepare a full linguistic analysis of the prophetic books of Isaiah and Jeremiah and the poetic book of the Psalms with a view to the third edition of *SESB*.

The decision of the WIVU to turn its focus to the analysis of poetic and prophetic texts was in line with the increasing attention given to the syntax of Hebrew poetry, which commenced in the early 1980s with the 1980 study of O'Connor, *Hebrew Verse Structure* (see Berlin 1985; Holladay 1999a, 1999b; O'Connor 1980[1], 1997[2]). One of O'Connor's basic assumptions is that the structure of Hebrew poetry should not be understood with the help of metrical or rhythmical arguments, but on the basis of syntactic patterns. In his view, the poetic line (colon) should be taken as the basic unit of biblical poetry. According to O'Connor, the shape of the individual line is determined by a group of syntactic constraints (cf. O'Connor 1997: 138).

It is noteworthy, however, that in his study O'Connor describes poetic syntax within the framework of the literary structures of Hebrew poetry. His main interest is the syntactic features that determine the specific shape of a poetic line. In his book, less attention is paid to the characteristic features of poetic syntax itself. As a consequence, his study fails to examine the way linguistic and literary features sometimes conflict with one another while at the same time working together. This becomes clear when the directions in O'Connor's study are used for analyzing the structure of Isa 40:2. One of the syntactic constraints stated by O'Connor is that a line contains at least two but not more than five units (cf. O'Connor 1997: 87; Holladay 1999a: 24). According to O'Conner, particles such as כי ('that') do not count as a unit, but the majority of verbs, nouns, and proper nouns do. Phrases with construct binding that consist of two units, like מיד יהוה ('from the hand of YHWH'), are reckoned by him as two units. On the basis of those constraints, it can be argued that the last clause of Isa 40:2 contains six units. That means that in the view of O'Connor, one unit of the following clause is superfluous:[4]

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4 Translations of biblical texts are those of the author unless otherwise indicated.

Isa 40:2e [6] חטאתיה־[5] בכל [4] כפלים [3] יהוה [2] מיד [1] כי לקחה
that she has received [1] from the hand [2] of YHWH [3] double [4] for all [5] her sins [6].

On the basis of similar cases in Lamentations (Lam 2:2; 3:34), Holladay points out that in some texts the noun כל ('all') is possibly an inserted element. According to him, 'The possibility then of a secondary addition of "all" in such passages as those just cited in Lamentations should be taken seriously' (Holladay 1999a: 26). The absence of the noun 'all' in the Septuagint of Isa 40:2 might point in this direction. But the presence of this noun in the great Isaiah scroll from Qumran leaves little room for doubt about the originality of the noun כל ('all') in Isa 40:2. Thus, it is not surprising that Holladay offers a different solution for the structure of Isa 40:2. With regard to Isa 40:2, Holladay remarks that a prepositional phrase such as בכל־חטאתיה ('for all her sins') is 'nonrestrictive': that is, it is 'not strictly necessary for an understanding of the clause' (cf. Holladay 1999b: 409). For that reason, he proposes that the last part of Isa 40:2 should be taken as a 4 + 2 bicolon, which runs as follows:

Isa 40:2e that she has received [1] from the hand [2] of YHWH [3] double [4] / for all [1] her sins [2].

By concentrating on the syntactic constraints that shape the poetic line, however, Holladay disregards that the linguistic and literary elements of this clause work together. From a linguistic point of view, there can be little doubt that the last clause of Isa 40:2 constitutes a syntactic unit. Yet this syntactic unit is distributed over two poetic lines.[5] The division of the syntactic clause into two cola is supported by the alliteration of the word *kiflayim* ('double') with the previous particles *kî* ('that'), as the following rendering shows:

Isa 40:2c *kî* ('that') her service has ended,
Isa 40:2d *kî* ('that') her debt has been paid,
Isa 40:2e *kî* ('that') she has received from the hand of YHWH
kiflayim ('double') for all her sins.

This example makes clear that, although linguistic and literary regularities in biblical Hebrew poetry do not always coincide, they often work together. In order to understand this cooperation, it is necessary to examine the

[5] Cf. Fokkelman (1981: 70–71): 'In the block of ll. 3–4 the poet has enlarged and extended the last object-clause over two cola by means of an enjambment.'

characteristic features of both of them. Attention must be paid not only to the literary presentation, but also to the underlying linguistic system. Only in that way can the syntax of Hebrew poetry be rightly understood. By calling attention to the linguistic regularities of poetic syntax, this study holds the view that Hebrew poetry is more than a piece of art. First of all, it should be taken as a discourse, a process of communication. The linguistic signals in a poetic text may be of help in gaining insight into the lines of thought in this discourse.

The fact that scholars in recent decades have usually examined poetic syntax within the framework of its literary presentation means that in this field of research there is still a lot to explore and, consequently, to gain. That is particularly true for the examination of the corpus of Isaiah 40–55 for two reasons. First, the text of Isaiah 40–55 is quite suitable for linguistic observations because it is widely recognized as a distinct corpus. A good illustration of this conviction is the preliminary statement to the study of Rosenbaum (1997: 5) on Isaiah 40–55:

> Isaiah 40–55 is considered one of the finest examples of poetry in the Bible. It is a distinct corpus, which is generally agreed to have been written at the end of the exilic period. The message of Is 40–55 is clear and the author loves to repeat certain themes and motifs. Finally, the text is well preserved and relatively free of problems.

Furthermore, assuming that in Isaiah 40–55 we are dealing with a cohesive text, it is to be expected that the results of the linguistic analyses provide a solid basis for the interpretation of various texts in Isaiah 40–55 as well as for the interpretation of the whole of Isaiah 40–55.

1.1.3. *Current Approaches to Isaiah 40–55*

The focus of this section is to compare the corpus-linguistic approach of the present study with the approaches of other studies on Isaiah 40–55 that take Isaiah 40–55 as a cohesive text. The previous section already referred to the book of Rosenbaum (1997) on Isaiah 40–55, in which a general linguistic approach to this corpus is offered. Other views that are worth mentioning here are the studies of Leene (1987) and Holter (1995), which both focus on the semantic homogeneity of these chapters, and the study of Korpel and De Moor (1998), which concentrates on the literary structure of Isaiah 40–55. These three approaches to Isaiah 40–55 are briefly discussed below. In these discussions, two questions are explicitly addressed: first, how these studies deal with the Masoretic Text of Isaiah 40–55, and second, whether they pay attention to the literary composition of these chapters.

A Functional Perspective

In his study on word order variation, Rosenbaum tries to understand Isaiah 40–55 with the help of 'methods and insights from recent linguistic developments' (Rosenbaum 1997: 2). Specifically, he utilizes a functional perspective to analyze the language of these chapters. Examining the word order patterns in Isaiah 40–55, Rosenbaum focuses on the question of whether verbal clauses in Isaiah 40–55 employ the basic functional pattern V(erb)–S(ubject)–O(bject). At the end of his study, Rosenbaum reaches the conclusion that in Isaiah 40–55, 'the order of constituents frequently does not emulate the basic pattern' (Rosenbaum 1997: 212). One of the explanations he offers for the deviation between the basic functional pattern VSO and the actual data of Isaiah 40–55 is that 'the language of Is 40–55 is … highly defamiliar' (Rosenbaum 1997: 212). According to Rosenbaum, the poetic character of the text is the main reason for the unusual type of language. In his view, the exceptional language in these chapters is best explained by assuming that the author of Isaiah 40–55 preferred to avoid familiarization and triteness.

One may wonder, however, whether the language of Isaiah 40–55 is really 'defamiliar' or whether this characterization is the consequence of the presumed basic pattern of his study. The conclusion of Rosenbaum is based on the assumption that narrative texts and poetic texts make use of the same clause patterns. The question, however, is whether that assumption is correct. To examine the linguistic regularities of a poetic text, it seems better to start from linguistic observations concerning the poetic text itself.[6] The advantage of this approach is that linguistic phenomena can be described in relation to their context and not in comparison to a general linguistic model.

Rosenbaum's basic assumption puts great emphasis on the role of the author of Isaiah 40–55. According to him, many phenomena in the text of Isaiah 40–55 are the result of the literary skills of its author. The question, however, is whether an appeal to the literary skills of its author should be given precedence over the observations concerning the text of Isaiah 40–55. Would it not be better to detect the linguistic regularities in this poetic text before attention is drawn to the literary considerations of the author? The value of the latter approach I have demonstrated in my 2008 paper on the counselors of the Lord in Isaiah 40–55 by confronting Rosenbaum's

[6] Cf. Talstra (1999: 114): 'One should not count and test individual clauses against a proposed standard model; rather one should register actually occurring clauses and their connections.'

interpretation of Isa 40:13 as 'an excellent example of the defamiliarizing nature of gapping and parallelism' (cf. Rosenbaum 1997: 163) with my own reading of this verse as an elliptic construction, analogous to similar syntactic constructions in Isa 41:26; 42:24; and Job 38:25 (cf. Oosting 2008: 358–361). The interpretation of Isa 40:13 makes clear that the examination of linguistic features should come prior to literary considerations. If a text can be satisfactorily explained with the help of linguistic arguments, there is no need to resort to the literary skills of its author.

Rosenbaum's interest in the literary skills of the author also affects his approach to the Masoretic Text. It is noteworthy that Rosenbaum frequently gives literary phenomena or text-critical considerations priority over observations concerning the text of Isaiah 40–55.[7] His interpretation of the last clause of Isa 40:7, אכן חציר העם ('surely the people are grass'), may serve as an example. Although this nominal clause is syntactically acceptable, it is regarded by Rosenbaum as a later addition. In his view, this clause disturbs the 'Staircase pattern' in Isa 40:7–8 (cf. Rosenbaum 1997: 87, fn 49; 190, fn 68).

Rosenbaum does not discuss the composition of Isaiah 40–55 in his study. His main interest is the word order of constituents within a clause. At the beginning of Chapter 6 of his book, Rosenbaum shifts his attention from the linguistic category 'clause' to the literary category 'line'; however, he does not consider the function of the poetic line in the discourse structure. The examination of Rosenbaum is thus limited to the level of the poetic line. A corpus-linguistic approach, on the other hand, is also interested in the discourse structure of these texts and in the literary composition of Isaiah 40–55.

A Semantic Approach

As early as 1984, Leene had pointed out in his paper on Isa 46:8 that the semantic homogeneity of Isaiah 40–55 is an important feature of this text. He states: 'Here it is right to bear in mind that the utterances of this prophet seem to be characterized time and again by a constant and homogeneous terminology' (Leene 1984: 112). The semantic homogeneity of Isaiah 40–55 is discussed at length by Leene in his doctoral dissertation (in Dutch) on the meaning of the terms 'former', 'latter', 'coming', and 'new' in Isaiah 40–48. In the English summary of his thesis, Leene notes that in Isaiah 40–55, we are

[7] See also the review of Rosenbaum's study by Meier (1999): 'The author … is not averse to modifying the Massoretic consonants or vowels in accord with alternate textual traditions (e.g., pp. 79, 89, 91, 92, 103) or for critical reasons (e.g., pp. 36, 38, 50).'

'obviously dealing with a well-balanced combination of words for the time-dimensions of JHWH's actions in history that is unique in the O.T.' (Leene 1987: 323). A comparable semantic approach is found in the 1995 study of Holter on the idol-fabrication passages in Second Isaiah. The conclusion of Holter's semantic investigation of these texts is that 'it actually *is* possible to read each of these passages as integral parts of their immediate literary contexts' (Holter 1995: 237).[8]

By focusing on the semantic features of the text of Isaiah 40–55, however, these two approaches run the risk of overlooking certain linguistic signals in this text. An illustration of that risk is the claim of both authors that in Isa 44:19 and 46:8 the same expression is used even though the verbal forms in these two texts govern different prepositions.[9] To do justice to both linguistic and semantic signals in Isaiah 40–55, it is important to give linguistic observations priority over semantic observations. Because we assume that within Isaiah 40–55 linguistic rules and semantic terminology are not in conflict, the linguistic features of the text should be examined first. When writing Isaiah 40–55, the author was bound by certain grammatical rules but was relatively free to choose semantic and literary terms.

The studies of both Leene and Holter take the Masoretic Text as the starting point for the examination of Isaiah 40–55. Particularly, Holter (1995: 23) emphasizes 'the importance of actually listening to the text' in the first chapter of his study. When examining the text of Isaiah 40–55, these two semantic approaches usually keep close to the Masoretic Text as it stands (cf., e.g., Leene 1987: 57; Holter 1995: 127–128, fn 1). The standpoints of Leene and Holter correspond to the position of the present study that the text of Isaiah 40–55 as it stands should be examined first, before the development of the text is discussed.

With regard to the literary composition of Isaiah 40–55, it should be noted that both semantic studies focus on the first half of Second Isaiah, chapters 40–48. While Holter examines the idol-fabrication passages (Isa 40:19–20; 41:6–7; 44:9–20; 46:6–7), Leene studies the semantic field of words referring to time, which, apart from Isa 51:19, all occur in Isaiah 40–48 (cf. Leene 1987:

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[8] It is worth noting that the semantic studies of both Leene and Holter make use of the morphologically encoded text of Isaiah 40–55 that was produced by the 'Werkgroep Informatica', as the appendices to their studies show (cf. Leene 1987: 222–254; Holter 1995: 241–249).

[9] This example is discussed in section 1.2.2.

13). Both studies thus restrict themselves to a particular part of Isaiah 40–55 and do not present a proposal for understanding the composition of Isaiah 40–55 as a whole. According to Holter, the possibility of applying a semantic approach to Isaiah 40–55 as a whole must not be ruled out but should first be put to the test. He states: 'The present study is then an example of an alternative approach, focusing upon the contextual function of the idol-fabrication passages, rather than their genesis. This approach, however, ought to be tested also on all the other texts within Is 40–55' (Holter 1995: 238).[10] Leene maintains that observations concerning the semantic field former–latter–coming–new should be expanded with the concept of a dramatic progression (cf. Leene 1987: 30). In a later article, he argues that this concept provides the possibility of connecting the major parts of Isaiah 40–48 and 49–55 to one another (cf. Leene 1996: 808). Both authors, however, admit that a semantic approach to Isaiah 40–55 has its limitations. The main reason for this is that a semantic approach is confined to the recurrence of particular terms. Unlike the semantic approaches discussed above, a corpus-linguistic approach does not restrict itself to specific phenomena in Isaiah 40–55. Its purpose is to cover the whole range of signals that are present in Isaiah 40–55.

A Structural Analysis

As their starting point for their structural analysis of Isaiah 40–55, Korpel and De Moor take the text divisions of the Masoretic tradition, marked by *setumot* and *petuḥot*, as well as the text divisions of ancient manuscripts, both Hebrew and non-Hebrew. In their study, Korpel and De Moor emphasize that a survey of these text divisions provides a solid basis for detecting the structure of the Hebrew text of Isaiah 40–55. In addition to the markers found in ancient manuscripts, Korpel and De Moor offer 'a number of other fairly objective arguments that may be used to critically evaluate the traditions with regard to text division' (Korpel and De Moor 1998: 9–10). One of the objective arguments they employ is the use of parallelism in these chapters. On the basis of these two sets of arguments, Korpel and De Moor present a structural analysis of all the chapters in Isaiah 40–55.

[10] A comparable conclusion is reached by Beuken at the end of his 1972 paper on the first Servant Song and its context. He states: 'We are convinced that much research has yet to be done into the complicated network of themes that occur in Second Isaiah before Old Testament exegesis will be in a position to understand fully the literary devices and theological motifs that helped create the final shape of Is. xl–lv' (Beuken 1972: 30).

It is remarkable, however, that the outcome of the structural analysis of Isaiah 40–55 is not in keeping with the results of their previous work. In an earlier article, De Moor (1993: 207–208) argued that on the basis of a structural analysis, Isa 40:1–31 is comprised of three parts: vv. 1–8; 9–17; and 18–31. In their joint study, Korpel and De Moor (1998: 66–68) reach the conclusion that chapter 40 can be divided into the following three parts: vv. 1–11; 12–24; and 25–31.[11] In their opinion, these differences are the result of the 'enormous increase in relevant data' (cf. Korpel and De Moor 1998: 3, fn 9).

That conclusion, however, raises the question of whether the 'fairly objective arguments' used by Korpel and De Moor to evaluate the various text traditions are really objective, since they can be used to support two different proposals for the literary structure of Isa 40:1–31. It is for that reason that the present study takes as its starting point the linguistic features of the text of Isaiah 40–55. The basic assumption of the present study is that the linguistic features of a text provide clear indications of the discourse structure of the text. Literary phenomena such as parallelism are less decisive and must be examined within the framework of the text-syntactic structure of the text.[12]

Although the Masoretic Text of Isaiah 40–55 serves as the point of departure for their analysis, Korpel and De Moor emend this text at several places in the course of their study (cf. Korpel and De Moor 1998: 20, 69, 119, 364, 401, 543, 549, 608). One of the verses they consider to be a later addition is the clause, ולמדהו דעת ('and taught him knowledge'), in Isa 40:14. The shortness of this clause and its absence in the Septuagint lead them to the conclusion that this clause should be regarded as a secondary addition.[13] In doing so, Korpel and De Moor disregard the lexical connection between the noun דעת ('knowledge') and the verb ידע ('to know') in v. 14. Nonetheless, it is observed that in the index of parallel words at the end of their study the verse-line parallelism דעת ('knowledge') // ידע ('to know') in Isa 40:14 is listed (cf. Korpel

[11] See also the disagreeing divisions of Isa 54:1–17 in Korpel (1996: 155–160), who divides this passage into 5 units (vv. 1–3; 4–6; 7–10; 11–14; 15–17), and in Korpel and De Moor (1998: 602–605), who divide it into 6 units (vv. 1–3; 4–5; 6–8; 9–10; 11–14a; 14b–17).

[12] In this study, both the term 'syntactic' and the term 'text-syntactic' are used. The latter term is used to refer to syntactic phenomena beyond the level of sentence. A clear introduction to the various aspects of the syntax of Biblical Hebrew is the 1992 essay of Bodine, 'How Linguists Study Syntax'.

[13] In both the paper of De Moor (1993: 194) and the study of Korpel and De Moor (1998: 45), this clause is called a 'mitigating gloss'.

and De Moor 1998: 684). In addition, this index shows that the parallel דעת // ידע occurs two more times in Isaiah 40–55: first, it functions as strophe parallelism in Isa 44:18–19a, and second, it functions as canticle parallelism in Isa 47:8, 10, 11. On the basis of these observations, one cannot escape the impression that in some cases, Korpel and De Moor attach more value to text-critical arguments than to observations concerning the Masoretic Text. Unlike the study of Korpel and De Moor, the present study attempts first to examine the text of Isaiah 40–55 as it stands. The assumption of this study is that the textual features of Isaiah 40–55 as it stands shed light on the text of Isaiah 40–55 as it came into being.

The study of Korpel and De Moor on Isaiah 40–55 does not offer a proposal for the literary structure of the entire section. According to them, 'the composition of the Book as whole is rather chaotic' (Korpel and De Moor 1998: 662). For that reason, they maintain that Isaiah 40–55 can best be regarded as a collection of independent poems that were connected to one another by catchwords. In their view, the links between these poems are rather formal and do not demonstrate a connection between the various parts with respect to their content. According to Korpel and De Moor, 'Mostly this chaining of cantos is of a purely formal nature and does not have any special meaning' (Korpel and De Moor 1998: 663). The structural analysis of Isaiah 40–55 is thus limited to the literary structure of the various chapters and does not shed light on the composition of Isaiah 40–55. Contrary to the method of Korpel and De Moor, a corpus-linguistic approach aims at reading the various chapters of Isaiah 40–55 as a single discourse.

1.1.4. *From Syntax up to Participants*

A corpus-linguistic approach starts from the linguistic signals that are found in a text. By comparing the linguistic features of a text with similar linguistic constructions in other parts of the Hebrew Bible, this study tries to detect the linguistic regularities that underlie the text of Isaiah 40–55. The detection of these linguistic regularities provides a basis for the interpretation of a text. Taking the linguistic features of Isaiah 40–55 as its point of departure, this approach offers a bottom-up analysis of these chapters. First, an attempt is made to do justice to the linguistic signals that are found in a text, and then attention is paid to semantic and literary features of this text. Consequently, linguistic features of a text are given priority over semantic or literary phenomena. Although it cannot be denied that linguistic signals in Isaiah 40–55 can only be understood in their context, an attempt is made to describe these linguistic features in a consistent way.

In many cases, a corpus-linguistic description of texts in Isaiah 40–55 will correspond to current interpretations of these texts. It is to be expected, however, that in some cases a corpus-linguistic description supports a particular interpretation of a text or even offers a new interpretation of this text with the help of similar linguistic constructions. It cannot be excluded that, on the basis of linguistic similarities between texts, a corpus-linguistic approach is able to provide new arguments for a well-known exegetical problem in Isaiah 40–55. For that reason, it is likely that a corpus-linguistic approach to Isaiah 40–55 will prove to be a 'fresh approach' to an intensively studied text.[14] As its starting point a corpus-linguistic approach takes the Masoretic Text as it stands. Although this text cannot be fully understood at all places, it is possible to describe its linguistic features. From this point of view, there is no reason to emend the clause אכן חציר העם ('surely the people are grass') in Isa 40:7 or the clause ולמדהו דעת ('and taught him knowledge') in Isa 40:14 because both clauses are syntactically acceptable. It is to be expected that linguistically troublesome clauses will come to light if an attempt is made to register its linguistic features.[15]

The main goal of this study is to discuss the route one should follow from linguistic observations concerning a poetic text up to the position of the participants in the literary composition. Within that scope, a step-by-step examination of the Masoretic Text of Isaiah 40–55 will be presented. The main advantage of this approach is that it starts from the linguistic features of the text of Isaiah 40–55 itself, so its results can be verified to a great extent.[16] The proposed route can be divided into three stages:

1. Syntactic features: An attempt is made to register the syntactic patterns of all clauses in Isaiah 40–55. The syntactic patterns of all nominal and verbal clauses in Isaiah 40–55 will be stored in two appendices at the end of this study.

[14] Cf. Brueggemann (1968: 191): 'New points of orientation in scholarship and the use of new methods require a fresh approach to the study of II Isaiah.'

[15] A suitable example is the troublesome syntactic structure of the second half of Isa 43:14. See the comment of Mulder (1978: 146), who mentions the difficulty of 'the syntactic construction of the verse as a whole'.

[16] The significance of this order is well illustrated by the attempt of De Hoop to refute my interpretation of Isa 40:13. At the end of his paper, De Hoop comes to the conclusion that the participle form נוֹעָץ at the beginning of Isa 40:14 must be read as a perfect form. In my perception, De Hoop reverses the right order of approaching the text in his dealing with the text of Isaiah 40–55. In order to reach objective conclusions concerning this text, it is necessary to do justice to all the features of this text, particularly the linguistic signals.

2. Discourse structure: Attention is paid to the textual hierarchies of particular passages in Isaiah 40–55. The present study will not deal with the structure of all passages in Isaiah 40–55, but only with those in which the participant Zion/Jerusalem appears.[17]
3. Analysis of participants: The position of the participants in the composition of Isaiah 40–55 is considered. Because the main interest of this study is the role of Zion/Jerusalem, we shall concentrate our attention on this participant and on the participants that are closely related to her, such as her children.

1.1.5. *The Participant Zion/Jerusalem as a Test Case*

The examination of all the participants and their mutual relationships in Isaiah 40–55 would be a too extensive goal for this study. For that reason, this study focuses, as a kind of test case, on one of the leading characters in Isaiah 40–55, namely, the participant Zion/Jerusalem.[18] There are three arguments for choosing to examine the role of Zion/Jerusalem in Isaiah 40–55 as a test case:

1. The participant Zion/Jerusalem is one of the main characters in Isaiah 40–55. In Isa 49:14 she is speaking and at several other places in Isaiah 40–55 she is directly addressed (cf. Isa 49:15; 51:17; 52:1–2).
2. The references to Zion/Jerusalem are well distributed in Isaiah 40–55 as a whole. The names 'Jerusalem' and 'Zion' already appear at the beginning of the first chapter of Isaiah 40–55 (cf. Isa 40:2, 9). In the following chapters, Zion/Jerusalem is mentioned several times, especially in the second half of Second Isaiah, Isaiah 49–55. Finally, it is widely assumed that Zion/Jerusalem is still present at the end of Isaiah 40–55, in chapter 54.
3. Zion/Jerusalem is obviously connected to other participants in the composition of Isaiah 40–55, such as the heralds of good tidings (Isa 40:9; 41:27; 52:7), Cyrus (Isa 44:28; 45:13), her children (Isa 49:17–26; 51:18–20), and YHWH (Isa 40:1–2; 44:26; 49:14; 51:3; 52:9).

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[17] Within the scope of this study, there is not enough room to discuss all the decisions that underlie the proposed textual hierarchies of the passages that are analyzed. The main focus of the discourse analyses is to shed light on the syntactic position of the participant Zion/Jerusalem in the discourse structure of the passage. An extensive description of textual features that are helpful to establish a textual hierarchy is found in the 2006 doctoral dissertation of Walton on the discourse structure of Ecclesiastes.

[18] The reason that Zion/Jerusalem is designated as a 'participant' in this study is that she

As stated above, the main focus of this study is the route one should follow from syntactic features via discourse structure up to the analysis of participants. That means that the role of the participant Zion/Jerusalem in these chapters itself is not our main interest. The question to be answered in this study is whether a coherent concept of Zion/Jerusalem emerges from Isaiah 40–55 if linguistic observations concerning this text serve as the starting point for the examination. In light of this question, attention will be paid to the role of Zion/Jerusalem in the composition of Isaiah 40–55 and to the relationship between Zion/Jerusalem and other leading participants, such as her children, YHWH, and the Servant of the Lord.

If it is possible to detect a coherent concept of the participant Zion/Jerusalem in Isaiah 40–55, it is worth considering, of course, whether this concept can also be applied to the other parts of the Book of Isaiah or to other books in the Old Testament, such as the Book of Psalms or Lamentations. Questions like these are, however, beyond the scope of this study. The present study does not intend to discuss at length the biblical theological implications of such a concept. The main goal of this study is to investigate the role of the participant Zion/Jerusalem in Isaiah 40–55. As a consequence, the connections between the portrait of Zion/Jerusalem in Isaiah 40–55 and her depictions in other parts of the Old Testament are only discussed briefly in the last section of Chapter 3.

1.2. Valency Patterns in Isaiah 40–55

One of the instruments to describe the linguistic features of a poetic text like Isaiah 40–55 is the concept of 'valency' or 'valence'. Linguists borrowed the concept of valency from chemistry in the 1950s to express the syntactic potential of a verb. According to Allerton: 'Valency is thus to be seen as the capacity a verb (or noun, etc.) has for combining with particular patterns of other sentence constituents' (Allerton 2006: 301). Within the conception of 'valency grammar', the verb holds an important position. The verb is taken as basic to the syntax of a single clause. It is important to note, however, that the concept of valency is not restricted to clauses containing a finite verbal form. It can also be applied to nominal or so-called verbless clauses and to clauses in which the verbal form is elided.

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is explicitly personified in Isaiah 40–55. The first clue as to the personification of Zion/Jerusalem is found in Isa 40:2, which speaks about 'the heart of Jerusalem'.

Although the concept of valency with regard to Biblical Hebrew is not widespread, some exegetes have brought its significance to the forefront. Particularly worth mentioning here are the 1991 paper of Sinclair, 'The Valence of the Hebrew Verb', and the 2006 study of Malessa, *Untersuchungen zur verbalen Valenz im biblischen Hebräisch*. Especially the latter author has stressed the importance of the concept of valency as a supplement to the information found in current Hebrew dictionaries. In his study, Malessa designated verbal valency as 'the hinge between lexicon and syntax'.[19] Whereas traditional dictionaries mostly concentrate on the various meanings of a verb, the concept of valency also pays attention to the connections between a verb and the other elements. For that reason, the examination of valency patterns is particularly helpful in describing the relations within a clause. Furthermore, valency is helpful in connecting the various constituents of clauses that are split up, which the WIVU calls 'clause atoms'. The connections between these elements will be discussed at length below, in section 1.2.4. First, attention will be paid to some other aspects of the concept of valency. In section 1.2.1, the use of valency in current Biblical Hebrew dictionaries is discussed. Section 1.2.2 pays attention to the interchangeability of prepositions in Isaiah 40–55. In section 1.2.3, the use of valency for detecting the structure of a clause is examined. Finally, section 1.2.5 shows the significance of valency for the interpretation of particular texts, using the interpretation of Isa 51:12 as an example.

Dealing with the concept of valency in Isaiah 40–55, it is important to note that the various patterns discussed in this study have all emerged from the text of Isaiah 40–55. They were not taken from a valency lexicon but were derived from the specific context in which they were found. As a result, some patterns that look familiar are listed separately because of the different contexts. This can be illustrated by two patterns found in Isa 42:1 and 3, which are as follows:

– **יצא** (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to bring forth + sth. + to (42:1f).
– **יצא** (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to bring forth + sth. + in (42:3d).

In the first case, the prepositional phrase with ל ('to') is taken as a complement (⟨Co⟩). This means that the prepositional phrase is required to accompany the verbal form. In the second case, however, the prepositional phrase with ל ('in') is taken as an adjunct (⟨Aj⟩), which means that it is a

[19] 'Innerhalb des sprachlichen Systems stellt die verbale Valenz das Scharnier zwischen Lexikon und Syntax dar' (Malessa 2006: 3).

non-obligatory element. The reason that these two patterns have been distinguished from one another has to do with the contexts in which they are used. In Isa 42:1 the preposition ל introduces the common noun גוי ('nation'), while in Isa 42:3 the preposition ל introduces the abstract noun אמת ('faithfulness'), as the renderings below show:

Isa 42:1f He will bring forth justice *to the nations* (לגוים).
Isa 42:3d *In faithfulness* (לאמת) he will bring forth justice.

One should, therefore, keep in mind that the syntactic patterns in this study have been derived from the text of Isaiah 40–55 and not from an existing list of valency patterns. When describing the various patterns in Second Isaiah, not only the question of whether a pattern is syntactically acceptable is discussed but also the question of whether the pattern fits the context.

1.2.1. *Valency Patterns in Current Hebrew Dictionaries*

Although the concept of valency is not widespread among Old Testament scholars, the phenomenon itself has already been implemented in conventional Biblical Hebrew dictionaries such as Brown–Driver–Briggs (BDB), Koehler–Baumgartner (KBL), and the *Hebraïsches und Aramäisches Lexikon zum Alten Testament* (HAL). It can be seen that in all current Hebrew lexicons the various meanings of verbs are subdivided with help of the combinations of a verb to a direct object or to particular prepositions. It can be argued, however, that the use of valency patterns in current Hebrew dictionaries is not identical to the way it is applied in the two appendices at the end of this study. The main differences between the two means of registration can be summarized in the following three points:

1. In traditional Biblical Hebrew lexicons, one usually finds a quite random list of the combinations of a verb and the elements with which it occurs. It seems that in most cases an attempt was made only to account for the various meanings of a verb. It is hard to detect whether the survey of combinations was planned systematically.[20] The survey of syntactic patterns in this study, however, offers a systematic arrangement of the various valency

[20] Cf. Malessa (2006: 3): 'Die Wörterbücher des biblischen Hebräisch sind im allgemeinen hauptsächlich an Übersetzungsäquivalenten interessiert. Formale Aspekte wie die Form von Ergänzungen werden zwar notiert, formal unterschiedliche Ergänzungsmöglichkeiten bei einem Verb mit gleicher Funktion werden jedoch in der Regel nicht systematisch mit einander verglichen.'

patterns in Isaiah 40–55. Only in that way is it possible to draw up an inventory of all the combinations of a verb with its constituents, which helps in analyzing the Hebrew text of these chapters.

Unlike the Biblical Hebrew dictionaries mentioned above, the lexicon of Clines, *The Dictionary of Classical Hebrew*, pays much attention to valency patterns. It is striking that this lexicon offers far more entries than the conventional Hebrew dictionaries, such as BDB, KBL and HAL. However, it should be noted that even the dictionary of Clines does not deal systematically with valency patterns. That can be illustrated by the way Clines registers the occurrences of the verb נבט (hi.) ('to look') in combination with the preposition אל ('to') in Isa 51:1 and 2. These two verses read as follows:

Isa 51:1 Look to the rock from which you were hewn
and [look] to the excavation pit from which you were dug.
Isa 51:2 Look to Abraham, your father,
and [look] to Sarah who gave you birth.

In Isa 51:1–2 the combination of the verb נבט (hi.) ('to look') with the preposition אל ('to') occurs four times: twice both a form of the verb נבט (hi.) ('to look') and the preposition אל ('to') are present, and twice only the preposition is present because the verbal form has been elided. When looking up those combinations in the dictionary of Clines, one finds four entries with regard to Isa 51:1, 2 in this lexicon, namely, 'rock', 'Abraham', 'father', and 'Sarah' (cf. Clines 2001: 587). This list, however, raises the question of why, outside of the use of the proper noun 'Abraham', the apposition 'father' is registered. Furthermore, it is striking that the entry 'excavation pit' is missing. Given these two observations, it is hard to believe that the survey was drawn up systematically.

2. Current Hebrew dictionaries are interested in the various meanings of a verb rather than in the various combinations of a verb with its constituents. As a consequence, these lexicons have little problem with understanding the combinations of a verb with different prepositions in the same way. The lists of syntactic pattern in this study, on the other hand, presuppose that different patterns, in principle, have different meanings, even if it appears that that principle is not always followed. It has frequently been noticed that particular prepositions in Biblical Hebrew tend to mix, as will be discussed in the next section. In those cases, the combinations of a verb and its different constituents can only be distinguished with respect to their appearance, and not with respect to their meaning.

An example of such a mixture is the various combinations of the verb שׁוב (qal) ('to return') with its constituents. There are no less than four possibilities in the Hebrew Bible to express with help of the verb שׁוב (qal) that someone returns to somewhere, as the patterns below show (cf. Oosting 2002: 162–163):

Gen 44:13	Each one loaded his donkey, and they returned *to the city* (העירה). – שׁוב (qal) ⟨Pr⟩ + loc. ⟨Co⟩: to return + to (Gen 44:13).
2 Sam 12:31	David and all the people returned *to Jerusalem* (ירושׁלם). – שׁוב (qal) ⟨Pr⟩ + ⟨Co⟩: to return + to (2 Sam 12:31).
Jer 31:21	Return, O virgin Israel, return *to these your cities* (אל־עריך). – שׁוב (qal) ⟨Pr⟩ + אל ⟨Co⟩: to return + to (Jer 31:21).
Zech 1:16	I [i.e., YHWH] have returned *to Jerusalem* (לירושׁלם) with mercy. – שׁוב (qal) ⟨Pr⟩ + ל ⟨Co⟩: to return + to (Zech 1:16).

Three of the four options mentioned above are found in Isaiah 40–55, as the following texts demonstrate:

Isa 44:22	Return *to me* (אלי), for I have redeemed you. – שׁוב (qal) ⟨Pr⟩ + אל ⟨Co⟩: to return + to (Isa 44:22).
Isa 52:8	they see YHWH returning *to Zion* (ציון). – שׁוב (qal) ⟨Pr⟩ + ⟨Co⟩: to return + to (Isa 52:8).
Isa 55:10	and [the rain and the snow] do not return *to it* (שׁמה). – שׁוב (qal) ⟨Pr⟩ + loc. ⟨Co⟩: to return + to (Isa 55:10).

In view of these results, there seems to be little reason to distinguish the different valency patterns of the same verb from one another. It can be seen that within Isaiah 40–55, three different patterns of the same verb, שׁוב (qal) ('to return') are used that must all be understood in the same way. At the same time, it should be noted that poetic texts in the Hebrew Bible are not a place where 'anything goes'. In my paper on Psalm 84, for example, I have demonstrated that the suggestion given by current dictionaries that the combination of the verb מנע (qal) ('to withhold') with the preposition ל (cf. Ps 84:12) has the same meaning as the combination of the verb מנע (qal) with the preposition מן ('from') (cf. 2 Sam 13:13; Jer 42:4; Prov 3:27; 23:23; Neh 9:20) is not correct (cf. Oosting 2003: 96–97).[21] Consequently, it is

[21] The opinion that the preposition ל in Ps 84:12 should be interpreted in the same way as the preposition מן was also defended in the dictionary of Clines. Clines (2001: 355) understands the preposition ל as a 'ל of direction, *from*'. The existence of such a 'ל of direction' was already challenged by Sutcliffe in his 1955 paper on the prepositions ל and על.

best to register all of the different valency patterns first and not to decide beforehand whether different prepositions should be understood in the same way. The conclusion that an interchange of prepositions takes place in a particular text can only be drawn afterwards if the complete survey of syntactic patterns in Isaiah 40–55 is available.

3. Unlike current dictionaries, which tend to mention only those elements of a verb that are of importance for its rendering, the appendix of syntactic patterns of verbal clauses in Isaiah 40–55 at the end of this study attempts to register all the elements that occur with a verb. Especially for the interpretation of poetic texts, offering a full description of valency patterns is helpful for two reasons.[22] First, full descriptions are helpful in determining how clauses in these texts are syntactically built. In a poetic text, it is often hard to determine whether a particular element belongs to one clause or the other. A survey of all the existing patterns may help in drawing the boundaries between those clauses because it shows whether the element most probably belongs to the verbal form of the first clause or to the verbal form of the latter clause. Second, a full description of verbal valency patterns may help in detecting the connections between various clauses.[23]

The latter point can be illustrated by the valency pattern of the verb נתן (qal) ('to give') in Isa 49:6. According to the lexicon of KBL, the verb נתן (qal) in Isa 49:6 governs two elements: an object suffix and a complement with ל. As a result, the pattern of this clause is interpreted, analogous to comparable patterns in Gen 17:20 and 48:4 as 'to make + sth. + into' (cf. BDB 681). However, if an attempt is made to describe all the constituents that occur with the verb נתן (qal) in Isa 49:6, it becomes clear that this verbal form also governs an adjunct clause, starting with the infinitive phrase להיות ('to be'). Unlike the description of this pattern in KBL, a full description shows that these two clauses should be linked to one another because the adjunct clause, starting with the infinitive construct form, is subordinate to the previous clause containing a finite form of the verb נתן (qal). Furthermore, by

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[22] The reason that this tool is particularly helpful in analyzing poetic texts is that, unlike narrative texts, poetry often makes use of the fullest valency pattern, as was argued by Dyk in the unpublished paper, 'Delimiting the Differences: A Comparison of the Functioning of Valency Patterns within Prose and Poetry', delivered at the SBL meeting in San Francisco in 1997.

[23] Cf. Richter (1985: 4–5): 'Da die Valenz eines Verbs über einen Satz hinauswirken kann, tritt auch der Kontext des Satzes und schließlich der Text in den Blick.'

describing the full valency pattern of the verb נתן (qal) in this verse, the line of thought of Isa 49:6 becomes visible: 'I have made you into a light for the nations, *to be* (להיות) my salvation to the end of the earth'. The significance of the connection between these two clauses is underscored by the fact that the same line of thought, using exactly the same verbal valency pattern, occurs two more times in Isaiah 40–55 (cf. Isa 42:6; 49:8). In sum, the value of a full description of valency patterns may be proven not only at the level of separate clauses but also beyond this level, because with the help of valency patterns some of these clauses can be linked to one another.

1.2.2. *Interchangeability of Prepositions*

It goes without saying that the interchangeability of prepositions is one of the linguistic features that must be discussed when dealing with the concept of valency. Describing the linguistic material of Isaiah 40–55, one cannot ignore that in the Hebrew Bible some prepositions are used interchangeably in combination with a particular verb. In order to express the same thing, some texts seem to prefer one preposition while other texts show a preference for the other preposition or the two prepositions are employed alternately within one text. Within the scope of this study, there is no room to enter into all the details concerning the interchangeability of prepositions in the Hebrew Bible. The main purpose of this study is the examination of the linguistic features of the text of Isaiah 40–55. For that reason, we concentrate here on three well-known interchanges of prepositions in Biblical Hebrew:[24]

1. The interchange of the prepositions אל and ל. The interchangeability with these two prepositions was already mentioned above when discussing the patterns of the verb שׁוב (qal) ('to return'). The combination of the verb שׁוב (qal) with the preposition אל in Jer 31:21 and its combination with the preposition ל in Zech 1:16 have the same meaning: 'to return + to'.

[24] Consequently, the question as to whether the prepositions את ('with') and עם ('beside') are interchangeable in Isaiah 40–55 will not be discussed here. In the view of Koole (1997: 158–159), the use of the preposition עם in Isa 41:10 and the preposition את in Isa 43:5 'makes no difference', but one cannot escape the impression that there is a slight difference in meaning between them. See also the note in BDB (87): 'את expresses closer attention than עם'.

2. The interchange of the prepositions אל and על. The interchangeability with the prepositions אל and על in Biblical Hebrew has frequently been noticed. For example, this phenomenon is briefly mentioned in the dictionary of BDB, which states: 'There is a tendency in Hebrew, esp. manifest in S K Je Ez, to use אל in the sense of על; ... Conversely, though not with the same frequency, על occurs where analogy would lead us to expect אל' (BDB 41, note 2).
3. The interchange of the prepositions ב and מן. The interchangeability with these two prepositions was described by Sarna in his 1959 paper, 'The Interchange of the Prepositions *Beth* and *Min* in Biblical Hebrew'. According to Sarna, the interchange of the prepositions ב and מן in Biblical Hebrew was brought to the attention of current scholars due to the examination of Ugaritic texts, but the phenomenon itself was already fully recognized by the medieval Hebrew grammarians (cf. Sarna 1959: 310–311).

To begin with the last phenomenon, there is little reason to assume that the interchange of the prepositions ב and מן takes place in Isaiah 40–55. First of all, no texts from Isaiah 40–55 are mentioned by Sarna and others to illustrate the interchange of these two prepositions in the Hebrew Bible (cf. Rendsburg 1992: 80–81; Sarna 1959: 312–313; Schmuttermayr 1971: 40–44). Furthermore, I did not observe any occurrences of the prepositions ב and מן in the text of Isaiah 40–55 that indicated that these prepositions replace each other in these chapters. In most cases, it was clear that the combination of a verb with the preposition ב and the combination of the same verb with the preposition מן did not have the same meaning. This can be illustrated by the two combinations of the verb בוא (qal) ('to come') listed below:

– בוא (qal) ⟨Pr⟩ + ב ⟨Co⟩: to come + into (52:1h).
– בוא (qal) ⟨Pr⟩ + מן ⟨Co⟩: to come + from (49:12a, [12b], [12c]).

The question of whether the second phenomenon, the interchange of the prepositions אל and על takes place in Isaiah 40–55 can be answered less easily. The opinion that these two prepositions tend to mix in Isaiah 40–55 is assumed by several exegetes. Both Leene (1984: 115) and Holter (1995: 229), for example, assert that 'the same expression' is used in Isa 44:19, where the verb שׁוב (qal) governs the preposition אל, and in Isa 46:8, where the verb שׁוב (qal) governs the preposition על. That view has also taken shape in current renderings, like the 1951 translation of the Dutch Bible Society, in which the two texts are rendered as follows:

Isa 44:19 No one takes this *to heart* (אל־לב). (NBG)[25]
Isa 46:8 You transgressors, take it *to heart* (על־לב). (NBG)[26]

On the other hand, it appears that the supposed interchange of the prepositions אל and על in Isaiah 40–55 is merely based on the patterns in Isa 44:19 and 46:8 mentioned above. To my knowledge, no other examples are found in Isaiah 40–55 that prove the interchangeability of the two prepositions in these chapters. In addition, there is no need to interpret the valency pattern שׁוב (qal) + על־לב in Isa 46:8 and the pattern שׁוב (qal) + אל־לב in Isa 44:19 in the same way. The former pattern may also be understood with the help of the valency pattern עלה (qal) ('to come') + על־לב ('to mind') (cf. Isa 65:17). This interpretation is supported by the reading of the two valency patterns in the commentary of Oswalt on Isaiah 40–66 (cf. Oswalt 1998: 183, 232). On the basis of that interpretation, the two clauses in Isa 44:19 and 46:8 can be translated as follows:

Isa 44:19 He does not take it *to heart* (אל־לב).
Isa 46:8 Bring it again *to mind* (על־לב), you rebels.

The above observations lead to the conclusion that there is insufficient evidence for assuming that the prepositions אל and על are used interchangeably in Isaiah 40–55.

Finally, the interchange of the prepositions אל and ל in Isaiah 40–55 should be considered. The interchangeability of these two prepositions in Isaiah 40–55 is hard to ignore, as the following examples demonstrate:

– דמה (pi.) ⟨PO⟩ + אל ⟨Co⟩: to compare + s.o. + to (40:25a).
– דמה (pi.) ⟨Pr⟩ + ⟨Ob⟩ + אל ⟨Co⟩: to compare + s.o. + to (40:18a).
– דמה (pi.) ⟨PO⟩ + ל ⟨Co⟩: to liken + s.o. + to (46:5a).

– הלך (qal) ⟨Pr⟩ + אל ⟨Co⟩: to come + to (55:3b).
– הלך (qal) ⟨Pr⟩ + ל ⟨Co⟩: to come + to (55:1b).

– יחל (pi.) ⟨Pr⟩ + אל ⟨Co⟩: to wait + for (51:5e).
– יחל (pi.) ⟨Pr⟩ + ל ⟨Co⟩: to wait + for (42:4d).

– נשׂא (qal) ⟨Pr⟩ + יד ⟨Ob⟩ + אל ⟨Co⟩: to lift up + hand + to (49:22b).
– נשׂא (qal) ⟨Pr⟩ + עין ⟨Ob⟩ + ל ⟨Co⟩: to lift up + eye + to (51:6a).

– פנה (qal) ⟨Pr⟩ + אל ⟨Co⟩: to turn + to (45:22a).
– פנה (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Aj⟩: to turn + to + all (53:6b).

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25 Dutch original: 'Niemand neemt dit ter harte.'
26 Dutch original: 'gij overtreders, neemt het ter harte.'

– קשב (hi.) ⟨Pr⟩ + אל ⟨Co⟩: to pay attention + to (51:4a).
– קשב (hi.) ⟨Pr⟩ + ל ⟨Co⟩: to pay attention + to (48:18a).

At the same time, it should be noted that the interchange of the prepositions אל and ל in Isaiah 40–55 is not arbitrary. Some verbs in Isaiah 40–55 are exclusively construed with one preposition, while other verbs take only the other preposition. That is well illustrated by the valency patterns of the verb אמר (qal) ('to say') used in these chapters. It can be observed that in Isaiah 40–55 the verb אמר (qal) ('to say') never governs the preposition אל but is always construed with the preposition ל. The significance of this observation becomes even clearer when one takes a look at the combinations of the verb אמר (qal) ('to say') in other parts of the Hebrew Bible.

In his study on verbal valency, Malessa points out that the interchangeability of prepositions in the Hebrew Bible is a common phenomenon. One of the examples discussed by Malessa is the interchangeability of the prepositions אל and ל in combination with the verb אמר (qal) ('to say') (cf. Malessa 2006: 168–191). On the basis of his observations concerning the books of Genesis, 1–2 Samuel, and 1–2 Kings, Malessa comes to the conclusion that: 'Die Distribution von $E_{Präp}$ (אל) und $E_{Präp}$ (ל) in Gen, I–II Sam und I–II Reg ohne Berücksichtung der Satzgliedfolge ergibt ein einheitliches Bild: In etwas mehr als zwei Drittel aller Belege wird $E_{Präp}$ (אל) zur Bezeichnung des Adressaten benutzt' (Malessa 2006: 182). His observations concerning the books of Esther, Daniel, Ezra, Nehemiah, and 1–2 Chronicles, on the other hand, show that the use of the two prepositions in combination with the verb אמר (qal) ('to say') in these biblical books is just the other way around. Malessa states: 'Während der Anteil von $E_{Präp}$ (אל) im früheren Hebräisch in Gen, I–II Sam und I–II Reg zwischen 66,3 % und 70 % liegt, dreht sich im späteren Hebräisch das Verhältnis um. Nur noch zu 19,4 % wird $E_{Präp}$ (אל), aber zu nicht weniger als 80,6 % wird $E_{Präp}$ (ל) zum Ausdruck des Adressaten beim Verb אמר G gebraucht' (Malessa 2006: 189). It is noteworthy that one gets a different impression if one looks at the verb אמר (qal) in combination with the prepositions אל or ל in Isaiah 40–55. Unlike the biblical books mentioned above, Isaiah 40–55 consistently employs the valency pattern אמר (qal) + ל to express that someone says something to someone else (cf. Isa 40:9; 41:6, 9, 13; 42:17; 43:6; 44:27; 45:1, 9, 10, 19; 49:3, 9; 51:16, 23; 52:7).[27] The

[27] It should be noted that the valency pattern אמר (qal) ('to say') + אל ('to') occurs many times in the Book of Isaiah (cf. Isa 7:3, 4; 8:1, 3, 11, 19; 14:10; 18:4; 19:11; 21:6, 16; 28:12; 29:22; 31:4;

observation that the verb אמר (qal) ('to say') is exclusively construed with the preposition ל in Isaiah 40–55 indicates the interchange of the prepositions אל and ל is bound by rules.

When looking at the interchange of the prepositions אל and ל in Isaiah 40–55, it becomes clear that there are two issues at stake. On the one hand, different valency patterns in Isaiah 40–55 may have the same meaning. In addition to combinations of the verb שׁוב (qal) ('to return') with the various complements of direction, this is demonstrated by the examples of interchange of the prepositions אל and ל in Isaiah 40–55 listed above. On the other hand, the exclusive combination of the verb אמר (qal) ('to say') with the preposition ל in Isaiah 40–55 indicates that the interchangeability of the prepositions אל and ל in these chapters has its limits. On the basis of these observations, it is plausible that the preference of one valency pattern over the other must be explained with the help of semantic or literary arguments. That suggestion is confirmed by two examples that are found in this corpus.

The first example concerns the various patterns of the verb שׁוב (qal) ('to return') in Isaiah 40–55. It can be observed that the verb שׁוב (qal) ('to return') governs a proper noun or a noun with the *he locale* as complement if someone returns to a town or a place (cf. Isa 52:8; 55:10). If someone returns to a person, on the other hand, this verb governs as complement a prepositional phrase introduced by the preposition אל (cf. Isa 44:22; 55:7, 11). Given these observations, it is likely that the combination of the verb שׁוב (qal) ('to return') with either a noun phrase or a prepositional phrase has to do with whether the subject of the verb returns to a person or to a thing.

The second example concerns the combination of the verb דמה (pi.) with the preposition אל in Isa 40:18, 25 and the combination of the same verb with the preposition ל in Isa 46:5. At first glance, the various occurrences in these verses look very similar. For that reason, the two combinations are usually rendered in the same way, as the following NIV translations show:[28]

Isa 40:18 ואל־מי תדמיון אל ('To whom, then, will you compare God?')
Isa 40:25 ואל־מי תדמיוני ('To whom will you compare me?')
Isa 46:5 למי תדמיוני ('To whom will you compare me?')

36:4, 7, 10, 11; 37:3, 6 (×2), 10, 33; 38:1, 5; 39:3, 5, 8; 65:1). However, none of these occurrences are found in Isaiah 40–55.

[28] Cf. also Koole (1997: 506): 'As in 40:18, 25 (see there), God's incomparability is expressed in a rhetorical question. Again the initial verb is דמה pi. = "to liken", now not construed with אל but with ל, without any difference in meaning.'

When examining the contexts of these clauses, however, it becomes clear that the valency patterns do not have the same meaning. The main point of Isa 40:12–31 is that YHWH is different from all creatures. He cannot be compared to anything that is on the earth beneath or that is in the heavens above. The main point of Isa 46:1–13, however, is the opposition between YHWH and the idols. That passage emphasizes that the idols cannot be likened to YHWH (cf. v. 9). On the basis of these considerations, the three clauses can be understood as follows:

Isa 40:18	To whom will you compare God?
Isa 40:25	To whom will you compare me?
Isa 46:5	To whom will you liken me?

These two examples show that, in addition to a description of the syntactic context of the different patterns, a full examination of the interchange of prepositions also requires a description of their semantic context and their literary context.[29] Since the purpose of this chapter is the syntactic description of the text of Isaiah 40–55, we shall not deal with the literary and semantic arguments in detail. At the end of this section, it is sufficient to claim that the interchange of the prepositions אל and ל is well attested in Isaiah 40–55. Yet other interchanges such as the ones between the prepositions ב and מן, and the prepositions אל and על cannot be proven. One should thus take into account that the interchange of prepositions in Isaiah 40–55 takes place on a modest scale. For that reason, in this study valency patterns are distinguished from one another on the basis of syntactic arguments even though those patterns may have the same meaning.

1.2.3. *Valency and Clause Structure*

In Hebrew poetry, it is sometimes hard to determine how clauses are syntactically built. It is not always clear how the various clause constituents are connected to each other. As stated in the introduction, valency patterns may help in determining the structure of those clauses. An illustration of the value of valency patterns in considering the connections within a clause is shown in the interpretation of the clause structure of the first clause of Isa 45:8. This clause has been understood differently by the translators of the NIV and the translators of the NRSV, as the following translations show:

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[29] A similar conclusion is reached by Zevit (1975: 111), who states: 'What is desiderated is an inner Hebrew study along lines initiated by N. Sarna and G. Schmuttermayr. All verbs which are coordinated with at least two of the proclitic prepositions should be isolated and their semantic and syntactic contexts described, catalogued, and compared.'

Isa 45:8 You heavens *above* (ממעל), rain down righteousness. (NIV)
Isa 45:8 Shower, O heavens, *from above* (ממעל). (NRSV)

The main difference between the two renderings is the syntactic function of the element ממעל. The NIV takes this element as a specification (⟨sp⟩) of the noun heavens and renders it: 'heavens *above*'. The NRSV interprets the phrase as a complement (⟨Co⟩) of the verb רעף (hi.) ('to shower'), and renders it: 'shower *from above*', with the following underlying clause structure:

Isa 45:8 Shower ⟨Pr⟩, O heavens ⟨Vo⟩, from above ⟨Co⟩.

The clause structure proposed by the NRSV fits well within the context of Isaiah 40–55. In these chapters, one finds several clauses that are built in the same way, as the examples below demonstrate:

Isa 44:23 Burst ⟨Pr⟩, O mountains ⟨Vo⟩, into song ⟨Ob⟩.
Isa 46:8 Recall [it] ⟨Pr⟩, O transgressors ⟨Vo⟩, to mind ⟨Co⟩.
Isa 49:1 Listen ⟨Pr⟩, O coastlands ⟨Vo⟩, to me ⟨Co⟩.
Isa 49:13Q Burst ⟨Pr⟩, O mountains ⟨Vo⟩, into song ⟨Ob⟩.

Therefore, it is not surprising that most commentaries on Isaiah 40–55 assume that the first clause of Isa 45:8 is syntactically built in this way. That view is even held by Rosenbaum in his study on word order variation in Isaiah 40–55. The first clause of Isa 45:8 is mentioned by Rosenbaum (1997: 119) as one of the examples of vocatives interrupting a verbal clause. On the basis of verbal valency, however, questions can be raised concerning that interpretation.

The first objection to the clause structure found in the NRSV is an argument from absence. When looking for the same valency pattern in other texts, it becomes clear that the valency pattern רעף (hi.) ('to shower') + מן ('from') is unique within the Hebrew Bible. Besides Isa 45:8, the combination of the verb 'to shower' with the preposition מן ('from') occurs nowhere else in this corpus. Although the absence of the same expression itself is not convincing, the observation is of importance because it forces us to reconsider the widely accepted interpretation of the NRSV.

The second objection, which is the main argument to reject the clause structure proposed by the NRSV, is based on the examination of comparable linguistic patterns in the Hebrew Bible. When searching for syntactic constructions that employ the phrase ממעל as a specification of the noun שׁמים ('heavens'), one finds that there are several texts in which the expression שׁמים ממעל ('heavens above') is found (cf. Exod 20:4; Deut 4:39; 5:8; Josh 2:11; 1 Kgs 8:23; Jer 4:28).

Therefore, the valency pattern supports the clause structure proposed by the NIV. In addition, the interpretation of the NIV is favored by two

comparable syntactic constructions found in Isaiah 40–55. In both Isa 46:12 and 49:1, a prepositional phrase introduced by the preposition מן is used as specification of a vocative, as the following translations of these verses show:

Isa 46:12 Listen to me … you who are far *from righteousness* (מצדקה).
Isa 49:1 Pay attention, you peoples *from far way* (מרחוק).

1.2.4. *Valency and Clause Connections*

In the introduction to this section, it was stated that making up an inventory of the valency patterns in Isaiah 40–55 may be helpful not only for analyzing separate clauses but also for linking together the various elements of clauses that are split up, the 'clause atoms'. The reason that valency is helpful here is that, as a consequence of the clause's division, the underlying valency pattern is spread over the clause atoms. This means that the various clause atoms contain elements of one valency pattern. To reach the conclusion that those clause atoms must be linked together, it is important to prove that the elements in the clause atoms belong to a single valency pattern. If a full description of all syntactic patterns in Isaiah 40–55 were available, it would be much easier to decide whether various clause atoms are part of the same clause. Below, three syntactic constructions in Isaiah 40–55 are discussed: in each case a single clause is interrupted by other elements. All the examples show that valency patterns provide help in connecting the various parts of the clause. Especially, the last example makes clear that the binding force of valency patterns in poetic texts should not be underestimated.

The first construction to be discussed is the interruption of a verbal clause by a vocative. As was mentioned briefly in the previous section, a clause can be split up because it is interrupted by a vocative. A good illustration of this construction is found in the first part of Isa 49:1, which runs as follows:

Isa 49:1

Listen ⟨Pr⟩,
O coastlands, ⟨Vo⟩
to me ⟨Co⟩.

There can be little doubt that the first clause atom of this verse, which contains a form of the verb שׁמע (qal) ('to listen'), and the last clause atom, in which a prepositional phrase introduced by the preposition אל ('to') is found, should be linked to one another. An argument favoring this connection is the observation that the combination of the verb שׁמע (qal) ('to listen') with the preposition אל ('to') occurs several times in Isaiah 40–55. The other occurrences of this valency pattern in Isaiah 40–55 include:

– שׁמע (qal) ⟨Pr⟩ + אל ⟨Co⟩: to listen + to (46:3a, 12a; 48:12a; 51:1a, 7a).

The second construction that merits attention is the interruption of a clause by another clause that contains two or more elements. A construction like that is observed, for example, in Isa 48:22 where a nominal clause is interrupted by a two-member verbal clause. The syntactic construction in Isa 48:22 runs as follows:

Isa 48:22

"There is no ⟨nX⟩ peace ⟨Su⟩",
says ⟨Pr⟩ YHWH ⟨Su⟩,
"for the wicked ⟨Pc⟩."

Although Koole (1997: 605) remarks that the 'insertion here of the quotation formula … is striking', there is little reason to understand this text in a different way. Theoretically, it is possible that the phrase לרשׁעים ('for the wicked') at the end of the verse functions as complement of the previous form of the verb אמר (qal) ('to say'), but the context does not provide a basis for that interpretation. As a result, it is generally agreed that the end and the beginning of this verse constitute one clause. The two clause atoms are connected to one another with the help of the following valency pattern:

– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: there is no + ⟨Su⟩ + for (48:22a).

The assumption that the first and the last part of Isa 48:22 constitute one clause is confirmed by the occurrence of the same pattern in Jer 12:12. In this text, the valency pattern underlies a nominal clause that is not interrupted, as the following rendering demonstrates:

Jer 12:12 there is no ⟨nX⟩ peace ⟨Su⟩ for all flesh ⟨Pc⟩.

The last syntactic construction to be considered is the interruption of a single clause by two or more other clauses. An illustration of this is the syntactic construction in Isa 47:13, which reads:

Isa 47:13

Let them save you,
those who divide the heavens,[30]
who observe the stars,
who predict at each new moon,
from what is coming upon you.

[30] *Kethib* has a perfect form of the verb הבר (qal) ('to divide'): 'they divided'.

It is striking that the single clause in Isa 47:13 is interrupted by three other clauses. It is thus not surprising to notice that this syntactic construction causes difficulties for some exegetes. The translators of the NRSV, for example, have obviously struggled with the interpretation of this text. They add a footnote at the bottom of their translation to explain that they read אשר ('what') for מאשר ('from what') in the Masoretic Text. Consequently, Isa 47:13 is rendered in the NRSV:

Isa 47:13 let those who study the heavens
stand up and save you,
those who gaze at the stars,
and at each new moon predict
what shall befall you.

The translators of the NIV, on the other hand, rightly understood the meaning of the syntactic structure of this verse. In their rendering of Isa 47:13, they link the two clause atoms in this verse to one another. As a result, the end of Isa 47:13 in the NIV reads:

Isa 47:13 let them save you
from what is coming upon you.

Perhaps the translators of the NIV remembered that a comparable syntactic construction was employed previously in chapter 46. The valency pattern that underlies Isa 46:7 is exactly the same as the one that binds the two clause atoms in Isa 47:13 together. Both patterns are as follows:

– ישע (hi.) ⟨PO⟩ + מן ⟨Co⟩: to save + s.o. + from (46:7h; 47:13c).

The interpretation of Isa 47:13 thus makes clear that a full description of valency pattern is useful for the linguistic analysis of poetic texts. Furthermore, this example shows that the scope of a valency pattern may extend beyond two or more single clauses.

1.2.5. *Isaiah 51:12: An Example*

The focus of this last section is to discuss the significance of valency patterns for the examination of the text of Isaiah 40–55. The interpretation of Isa 51:12, especially the reading of its last clause, serves as an example for comparing the results of the various methods applied to this text with the outcome of a corpus-linguistic approach, making use of the concept of valency. The main purpose of this comparison is to demonstrate that observations concerning valency patterns help in discussing various aspects of the Masoretic Text. As the point of departure for this examination, the present section takes the rendering of Isa 51:12 in the KJV, which reads:

Isa 51:12 I, even I, am he that comforteth you:
who art thou, that thou shouldest be afraid of a man that shall die,
and of the son of man *which shall be made as grass*.

The interpretation of the last clause of this verse, חציר ינתן (rendered in the KJV: 'which shall be made as grass'), has led to several considerations in current exegetical literature. These considerations can be subdivided into three categories: text-critical remarks, grammatical remarks, and semantic remarks.

1. Text-critical remarks usually concentrate on the single forms in a clause. From that point of view, attention is called to the absence of a preposition before the noun חציר ('grass') without the definite article. For example, Morgenstern proposes the following emendation of Isa 51:12: 'In the second distich for חציר read (with *G, Syr. Hex., V, S*, and as the context requires) כחציר' (Morgenstern 1962: 30).[31]
2. Grammatical remarks concerning this clause usually concern the meaning of the imperfect form of the verb נתן (ni.) at the end of the verse. Koole (1998: 180) argues that the verbal form in combination with the previous noun does not have the meaning 'to make + as' (as the KJV proposes) but that it has to be rendered: 'to be given up + like'. Koole's proposal for reading Isa 51:12 thus suggests that the noun חציר ('grass') functions as adjunct and not as complement, as the KJV assumes. The interpretation of Koole is supported by the lexicon of KBL (642), which points out that two comparable patterns are found in Mic 5:2 and Ps 44:12.
3. Semantic remarks usually do not emphasize the forms within a clause but focus on the connections of a text to other texts that present similar vocabulary. For example, Baltzer calls attention to the connection between Isa 51:12 and Isa 40:1–11. He states: 'Through the catchwords "I myself am the one who comforts you" (cf. 40:1: "Comfort, comfort my people") and "You are afraid of … a human being who will become a grass?" (cf. 40:6: "All flesh is grass …") chap. 40 is called to mind' (Baltzer 2001: 361). The lexical connections between Isa 51:12 and other texts in Isaiah 40–55 are considered to be of great help in the interpretation of the verse, as the following remark by Oswalt (1998: 343, fn 56)

[31] In addition, Morgenstern (1962: 30) proposes to read the verbal form ייבש instead of the form ינתן. But according to Gelston (1971: 524), the originality of the verbal form of the Masoretic Text should not be doubted.

> demonstrates: 'In any case, the point is the same as that of Isa. 40:6 (which is equally terse): humans are no more permanent than grass.'

From a corpus-linguistic point of view, the following observations concerning Isa 51:12 can be made:

1. As its starting point for examination, a corpus-linguistic approach takes the text of Isaiah 40–55 as it stands. That does not alter the fact that, in some cases, valency patterns can be used to support text-critical remarks (cf. Oosting 2003: 91–92). Consequently, the proposed emendation of Isa 51:12 can be put to the test by comparing the syntactic construction in Isa 51:12 to similar constructions in the Hebrew Bible. On the basis of this comparison, there is no need to emend the text of Isa 51:12 for syntactic reasons. Evidence for the originality of the Masoretic Text is provided by a similar syntactic construction that can be found in Jer 26:18 (= Mic 3:12). In this text, a Niphal imperfect form is also directly preceded by a noun without the definite article. The rendering of this construction in the NRSV shows that this noun functions as adjunct although it is not introduced by a preposition. In the NRSV, the syntactic construction in Jer 26:18 and Mic 3:12 is translated in the following manner:

Jer 26:18 ציון שׂדה תחרשׁ ('Zion shall be plowed as a field').

By analogy with the construction in Jer 26:18 and Mic 3:12, the noun חציר ('grass') in Isa 51:12 can be taken as an adjunct and rendered 'like grass'.

2. Just like a grammatical view, a corpus-linguistic approach concentrates on the text and its linguistic features before it turns to the broader context. It should therefore not come as a surprise that the observations of a corpus-linguistic approach concerning Isa 51:12 show similarity to the remarks with regard to this text that are found in the commentary of Koole and in the lexicon of KBL. The main difference between the two views is that a corpus-linguistic approach attempts to examine a valency pattern in a systematic way, as was argued in section 1.2.1. As a result, at least one example supporting Koole's interpretation of the last clause of Isa 51:12 can be added to the texts mentioned by KBL: namely, Josh 11:6. Here the phrase חללים ('like slain') functions as an adjunct, although it is not introduced by the preposition כ ('like'), as the following rendering shows:

Josh 11:6 I will deliver up all of them *as slain* (חללים) to Israel.

A second remark concerns the validity of both the valency pattern, 'to make + as', which underlies the rendering of the KJV, and the pattern, 'to be given

up + like', on which the interpretation of Koole is based. From a corpus-linguistic perspective, it is worth mentioning that the syntactic reading of KJV as well as Koole's analysis of this clause is syntactically acceptable.[32] To put Koole's grammatical reading of this clause to the test, it is necessary to take into account the broader context of Isa 51:12.

3. Although a corpus-linguistic approach takes the linguistic features of a text as its starting point, it is also interested in the literary and semantic features of a text, though linguistic observations are given priority. To verify the accuracy of the proposed connection between Isa 51:12 and Isa 40:1–11, it is important to take into account not only the recurrence of the catchwords נחם (pi.) ('to comfort') and חציר ('grass') in these texts, but also the use of these catchwords in their context. From that perspective, the supposed connection between Isa 51:12 and Isa 40:1–11 can be called into question for two reasons. First, the addressees in Isa 40:1 are ordered by YHWH 'to comfort', whereas in Isa 51:12 it is said to the addressees that they 'are comforted' by YHWH. Second, the opposition in Isa 40:6–8 is not identical to the opposition in Isa 51:12. In Isa 40:6–8, humans ('all flesh') are opposed to 'the word of our God'. In Isa 51:12, on the other hand, some humans ('a mortal man') are opposed to other humans, namely, the addressees. Consequently, the lexical arguments for connecting Isa 51:12 to Isa 40:1–11 are rather unconvincing. It appears that the relation between these two passages is much more complicated than Baltzer and others assume.

Starting from the linguistic features of the text, a corpus-linguistic approach puts emphasis on the connection between Isa 51:12 and Isa 51:7–8. The two passages are connected not only by the catchwords ירא (qal) ('to fear') and אנוש ('mortal man'), but also by the syntactic agreement between the audiences addressed in these verses. It is striking that the audience of both v. 7 and of v. 12 is spoken to in the second person plural masculine at the beginning of the verse: '*listen* to me' (v. 7); 'who comforts *you*' (v. 12).[33] The link between the two verses is supported by the observation that in vv. 7 and 12 the same opposition is found. The people addressed in both verses are urged not to be frightened of a mortal man, as the following translations show:

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32 The validity of both syntactic readings is supported by the observation that the comparable pattern in Ps 44:12 was rendered in the NRSV as 'to make + like' while it was rendered in the KJV as 'to be given + like'.

33 The transition of the masculine plural in Isa 51:12 to a feminine singular form and then to a masculine singular form (v. 13) is not discussed in detail here but will instead be considered in section 2.9.3.

Isa 51:7 Do not *fear* (תיראו) the reproach of *a mortal man* (אנוש) and do not be terrified by their insults.

Isa 51:12 who are you that *you are afraid* (תיראי) of *a mortal man* (אנוש), who must die, and [afraid] of a son of man, who is made as grass (or: who is given up like grass)?

The calls not to fear a mortal man in vv. 7 and 12 are explained in the ensuing clauses. The reasons given in Isa 51:12 for not being frightened are found in v. 12f, which reads 'who must die', and in v. 12h, which reads as either 'who is made as grass' or 'who is given up like grass'. The close parallel between Isa 51:7–8 and 12 may help us to consider the rendering of that last clause of Isa 51:12. If we take a look at the reasons produced in Isa 51:7–8 to explain the order not to fear at the beginning of v. 7, what stands out is that these verses emphasize the vulnerability of humans. At the beginning of Isa 51:8, mortals are compared to things that can easily be ruined (cf. Isa 50:9; Ps 102:27; Job 13:28). The first two clauses of v. 8 read:

Isa 51:8 For *like a garment* (כבגד) the moth eats them,
and *like wool* (כצמר) the worm eats them;

The similarity between the explanation at the beginning of Isa 51:8 and the explanation at the end of Isa 51:12 is striking. Besides the thematic affinities between the two explanations, the three clauses also have a comparable constituent structure. In both vv. 8 and 12, the verbal forms are preceded by either a prepositional phrase or a nominal phrase. On the basis of this similarity, it is likely that as in the two clauses of v. 8, the first phrase of v. 12 should be taken as an adjunct phrase. That means that the syntactic reading of Koole should be preferred to the interpretation of this clause in the KJV. Consequently, the last clause of Isa 51:12 is best rendered as follows:

Isa 51:12 *like grass* (חציר), he is given up.

In light of the considerations mentioned above, it can be claimed that the concept of valency in the exegetical discussion of the text of Isaiah 40–55 is helpful for two reasons. First, valency patterns help in discussing syntactic constructions in Isaiah 40–55 that are hard to understand. By comparing such a syntactic construction to similar constructions in the Hebrew Bible, it is sometimes possible to shed light on the text as it stands. Second, valency patterns can be used either to criticize or to support existing interpretations of Isaiah 40–55. In some cases valency patterns produce evidence for an existing view, while in other cases they provide arguments against a current interpretation. In both cases, however, the concept of valency contributes to the exegetical discussion on Isaiah 40–55. For these two reasons, it is to be

expected that the examination of valency patterns in Isaiah 40–55 is helpful in discussing the text of Isaiah 40–55.

1.3. Describing the Syntactic Features of Isaiah 40–55

When describing the syntactic features of Isaiah 40–55, one is presented with two types of textual information. On the one hand, the various linguistic features of this text must be examined. On the other hand, one has to deal with the textual features related to the scribal tradition of the text. The next four sections will pay attention to the linguistic features of Isaiah 40–55. The last two sections will go more deeply into the tradition of this text.

The latter category includes three phenomena: obvious scribal errors, the readings of *Kethib* and *Qere*, and the Masoretic accentuation. An example of the first phenomenon is the omission of the noun אור ('light') in Isa 53:11. It is widely accepted that the absence of this noun is best explained as a case of haplography (cf. Oswalt 1998: 399, fn 43).[34] In cases like these, the present study registers the text as it stands, even though this is probably not the best text. No attempt is made to reconstruct the original text with the help of ancient witnesses, such as the great Isaiah scroll from Qumran or the Septuagint. As a result, the syntactic structure of the first clause of Isa 53:11 is listed as follows:

– ראה (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to see + because of (53:11a).

Examples of the second phenomenon, the readings of *Kethib* and *Qere*, are found at several places in Isaiah 40–55 (cf. Isa 41:23, 25; 42:20, 24; 44:17, 24; 45:2; 46:11; 47:13; 49:5, 6, 13; 52:2, 5 (×2); 54:16; 55:13). The registration of the alternative readings will be discussed in section 1.3.5. Examples of the third phenomenon, the Masoretic accentuation, are found in all verses of Isaiah 40–55. The value of the Masoretic accentuation will be considered in section 1.3.6.

Prior to these two sections on the scribal tradition of the text of Isaiah 40–55, attention will be paid to the description of the linguistic features of Isaiah 40–55. With a view to the registration of those features, all syntactic patterns that occur in these chapters have been stored in two appendices.

[34] A possible example of dittography is the repetition of the words 'come and buy' in Isa 55:1. This explanation, however, has been rejected by some scholars (cf. Oswalt 1998: 432, fn 3).

The first appendix contains the syntactic patterns of nominal clauses and clauses containing the copula 'to be' in Isaiah 40–55 and was set up with the help of the categories offered by Dyk and Talstra in their contribution to the volume *The Verbless Clause in Biblical Hebrew*. In the second appendix the syntactic patterns of verbal clauses in Isaiah 40–55 have been registered on the basis of the Hebrew alphabet.

The syntactic patterns are described as much as possible according to their exact appearance in Isaiah 40–55. Only in those texts where either ellipsis of the verbal form takes place or an elided element is needed to understand the meaning of the pattern is the missing element supplied. A discussion of both phenomena is found in section 1.3.4. No attempt has been made to make up the incomplete patterns since the main purpose of the two appendices is to register the syntactic material of Isaiah 40–55 as it stands. The use of ellipsis in these chapters would be the subject of another study. Furthermore, it should be remarked that, in some cases, it is hard to determine whether a clause constituent has been elided or not (cf. Sinclair 1991: 67). As a consequence of this approach, this study does not try to lump together valency patterns in Isaiah 40–55 that look familiar but which do not correspond exactly to each other. A clear illustration of this basic assumption is the registration of the two patterns of the verb בחר (qal) ('to choose') in Isa 41:8 and 43:10, respectively, which are listed separately, as is demonstrated below:

Isa 41:8 Jacob, *whom I have chosen* (בחרתיך).
– בחר (qal) ⟨PO⟩: to choose + s.o. (41:8c).

Isa 43:10 my servant, [*whom*] *I have chosen* (בחרתי).
– בחר (qal) ⟨Pr⟩: to choose (43:10d).

Because the main purpose of these appendices is the registration of the syntactic features of Isaiah 40–55, no attempt has been made to bring the renderings of these valency patterns fully in line with each other. Renderings are mostly taken from English translations like the KJV, the NIV, and the NRSV or from one of the current studies on Isaiah 40–55. In the vast majority of cases, the rendering that best reflects the structure of the valency pattern in Hebrew has been given preference.

1.3.1. *Syntactic Patterns of Nominal and Verbal Clauses*

It is not possible to start a full discussion here on the clause in Biblical Hebrew, but it is appropriate to pay attention to some major issues related to this syntactic unit. The various articles in the 1999 volume, *The Verbless Clause in Biblical Hebrew*, show that with regard to some of these questions

there is little agreement. In the introduction to this volume, Miller states that, if one deals with the nominal clause in Biblical Hebrew, one cannot escape two major issues: first, the distinction between verbal and verbless clauses; second, the limits of the category verbless clause, especially with regard to the position of the participle (cf. Miller 1999: 9).

The latter issue is briefly discussed in the article of Dyk and Talstra. In their essay, Dyk and Talstra defend the 'double nature of the participle: its full verbal potential encased within its nominal form with full nominal power' (Dyk and Talstra 1999: 165). This 'double nature' of the participle can be illustrated by the participle form found in Isa 41:28d. Usually, the nominal power of the participle is stressed, but emphasis may also be put on its verbal quality. Consequently, Isa 41:28d can be rendered in two ways:

Isa 41:28d there is no *counselor* (יועץ).
or: there is no one *who counsels*.

The verbal quality of the participle form in Isa 41:28d is confirmed by the use of similar forms in Isaiah 40–55. For example, there can be little doubt that the participle form, מציל ('delivering'), in Isa 43:13b has a verbal quality. The verbal quality of this participle becomes obvious in Isa 43:13b, which is rendered in the NRSV as follows:

Isa 43:13b there is no one *who can deliver* (מציל) from my hand.

In order to do justice to the verbal potential of the participle forms in Isaiah 40–55, it is necessary to register all forms in the list of patterns of verbal clauses, even if they do not function as a verb. By taking into account the verbal nature of all the participle forms, one is able to deal with these forms in a consistent way.[35] With regard to registering them in the appendix of syntactic patterns of verbal clauses, however, this study distinguished the participle forms from the other verbal forms, since in many cases the participle forms do not function as a verb in a particular context. Furthermore, if a participle form functions as a verb, it is not always the main predicate of a clause. For these reasons, the parsing label ⟨pr⟩ has been given to the participle forms in Isaiah 40–55 instead of the parsing label ⟨Pr⟩.

Three examples of clauses where elements fall under the verbal government of a participle, while the participle form is not the main predicate of

[35] 'In order to render a consistent treatment of participial forms, it has been necessary to preserve the verbal potential of the participle in all cases' (Dyk 1994: 85).

the clause are found in the texts presented below. The analyses of these two texts serve as examples to illustrate how the present study attempts to deal with the participle forms in a consistent way. The syntactic analyses of the two texts are as follows:

Isa 40:31a {those who hope ⟨pr⟩ in YHWH ⟨Ob⟩} ⟨Su⟩ will renew ⟨Pr⟩ their strength ⟨Ob⟩.
– חלף (hi.) ⟨Pr⟩ + ⟨Ob⟩: to renew + sth. (40:31a).
– קוה (qal) ⟨pr⟩ + ⟨Ob⟩: to hope + in (40:31a*).[36]

Isa 41:7a The craftsman encourages the one who fashions,
Isa 41:7b and {the one who smooths ⟨pr⟩ with the hammer ⟨Aj⟩} ⟨Su⟩ [encourages] {the one who strikes ⟨pr⟩ the anvil ⟨Ob⟩} ⟨Ob⟩.
– הלם (qal) ⟨pr⟩ + ⟨Ob⟩: to strike + sth. (41:7b*).
– חזק (pi.) ⟨Pr⟩ + את ⟨Ob⟩: to encourage + s.o. (41:7a, [7b]).
– חלק II (hi.) ⟨pr⟩ + ⟨Ob⟩: to smooth + with (41:7b*).

The second major issue, the distinction between nominal and verbal clauses, is discussed at length by Sinclair in his contribution to *The Verbless Clause in Biblical Hebrew*. Sinclair argues that the traditional division of clauses into verbal clauses and verbless or nominal clauses, as proposed by most Hebrew Grammars, is not effective. According to him, 'it makes more sense to see verbless clauses as a phenomenon of the verb היה rather than as implying a basic dichotomy in the clauses-types of the language as a whole, as the traditional description implies' (Sinclair 1999: 60–61). On the basis of the many similarities between verbless clauses and clauses containing the verb היה (qal) ('to be'), Sinclair argues that it would be better to treat all nominal clauses as cases of the simple ellipsis of the copula 'to be' (cf. Sinclair 1999: 59).

Dyk and Talstra also emphasize 'the similarities between the nominal clause structures ... and the clauses containing the verb *hyh*' (cf. Dyk and Talstra 1999: 177). In their essay, Dyk and Talstra argue for a 'unified approach' to structures in Hebrew in which the verb 'to be' appears and those in which no forms of this verb is present (cf. Dyk and Talstra 1999: 159). At the same time, they make it clear that various nominal clauses can express 'the same logical relation' (Dyk and Talstra 1999: 178). On that basis, they assert that one should offer a description of the various constructions first before attention is paid to the relation between those patterns. They state: 'The variety possible in syntax motivates us to give a consistent formal

[36] If a verse line is marked by an asterisk, like Isa 40:31a*, it means that this valency pattern is part of another valency pattern in the same clause.

account of the data first and only thereafter to look for the function that the constructions considered might have' (Dyk and Talstra 1999: 178).

Following the paper of Dyk and Talstra, the present study does not attempt to treat all the nominal clauses as cases of the verb היה (qal) ('to be'), as Sinclair has proposed in his essay. Apart from the realistic argument that it is hard to store all syntactic patterns of nominal clauses into one single entry of the verb היה (qal) ('to be') there are two others reasons for registering the various valency patterns of nominal clauses separately. First, it can be observed that in Isaiah 40–55 the same logical relation can be expressed in different ways. This is well illustrated by the two nominal clauses mentioned below, in which the same logical relation between a noun and a negative is expressed in two different ways.

Isa 44:19b לא דעת ('there is no knowledge').
Isa 50:2k אין מים ('there is no water').

One cannot escape the impression that these two nominal clauses have slightly different meanings. This impression is strengthened by the use of similar constructions in other parts of the Hebrew Bible. An illustration of the distinction between the two syntactic patterns is the two utterances concerning the lack of water in Rephidim in Exod 17:1 and Num 33:14. While Exod 17:1 puts emphasis on the absence of the water itself, which meant that the people could not drink (cf. Num 20:2), Num 33:14 emphasizes that there was no water for the people to drink (cf. Num 20:5; 2 Kgs 3:9). In light of this distinction, the nominal clauses in Exod 17:1 and Num 33:14 can be rendered as follows:

Exod 17:1 אין מים לשׁתת העם
There was no water to be drunk by the people.
Num 33:14 לא־היה שׁם מים לעם לשׁתות
There was no water there for the people to drink.

The second reason is that the proposal of Sinclair makes it hard to deal consistently with the phenomenon of ellipsis in nominal clauses. Elliptic constructions are found both in nominal clauses containing the verb 'to be' and in clauses that do not contain a form of the verb 'to be'. In the former case, the form of the verb 'to be' is elided in the second part. In the latter case, however, the elided element is not the form of the verb 'to be' but another clause constituent, such as the subject. As a consequence, the two elliptic constructions must be treated in different ways, as the two following analyses demonstrate:

Isa 49:23a Kings will be your foster fathers
Isa 49:23b and their queens [will be] your nursing mothers.
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ⟨Pc⟩: to be + sth. (49:23a, [23b]).

Isa 43:10a You (are) my witnesses
Isa 43:10b says YHWH
Isa 43:10c and [you] (are) my servant
Isa 43:10d whom I have chosen.
– ⟨Su⟩ + ⟨Pc⟩: to be + my (43:10a, [10c]).

In conclusion, Sinclair's proposal for treating all verbless clauses as cases of a simple ellipsis of the copula 'to be' is too stringent. In spite of the many similarities between verbless clauses and clauses containing the verb 'to be', the syntactic variety of the patterns should not be ignored. Trying to do justice to that variety, this study lists the various patterns of nominal clauses and clauses containing the copula 'to be' in Isaiah 40–55 in five categories: subjects only; predicate complements only; subject and predicate complement; particles of nonexistence and existence; and patterns of the verb היה (qal) ('to be').

1.3.2. *Non-Relevant Clause Constituents*

When describing the syntactic patterns of nominal and verbal clauses in Isaiah 40–55, there is no need to list all the elements. Only those constituents that influence the meaning of the valency pattern need to be registered. This method of working can be illustrated by the registration of the valency patterns in Isa 49:14c and 15d, which read:

Isa 49:14c ⟨PO⟩ שׁכחני ⟨Su⟩ אדני ⟨Cj⟩ ו
and ⟨Cj⟩ my Lord ⟨Su⟩ has forgotten me ⟨PO⟩.
Isa 49:15d ⟨PO⟩ אשׁכחך ⟨Ng⟩ לא ⟨Su⟩ אנכי ⟨Cj⟩ ו
yet ⟨Cj⟩ I ⟨Su⟩ shall not forget you ⟨PO⟩.

Although the meaning of the two clauses is different, they employ the same verbal valency pattern. In both clauses, a form of the verb שׁכח (qal) ('to forget') is construed with an object suffix. These two elements form the core of the pattern. The other constituents, such as 'my Lord' (v. 14c) and 'I' (v. 15d) are not insignificant, but they do not influence the meaning of the syntactic pattern. As a result, the patterns in v. 14c and 15d can be listed in the same manner:

– שׁכח (qal) ⟨PO⟩: to forget + s.o. (49:14c, 15d).

Below, the non-relevant clause constituents are briefly discussed. First, the elements are listed that have been omitted in one or both of the appendices because they do not belong to the core of the valency patterns. Then, some clauses are analyzed which contain elements that are not included in the lists of syntactic patterns at the end of this study.

The following are the types of constituents found in verbal clauses that have been ignored in the list of syntactic patterns of verbal clauses:[37]

⟨Qs⟩ Interrogative pronoun as subject
⟨Su⟩ Subject

The following are the types of constituents found in verbal clauses and in nominal clauses and clauses containing the copula 'to be' that have been ignored in both lists of syntactic patterns:

⟨ap⟩ Apposition
⟨Cj⟩ Conjunction[38]
⟨cj⟩ Link
⟨Fr⟩ Fronted element
⟨Ij⟩ Interjection
⟨Mo⟩ Modifier[39]
⟨Ng⟩ Negation
⟨Qu⟩ Question
⟨pa⟩ Parallel
⟨Re⟩ Relative[40]
⟨sp⟩ Specification
⟨Vo⟩ Vocative

Some examples of clause constituents that were omitted in the appendices at the end of this study are found in the clauses presented below:

1. *Fronted element ⟨Fr⟩:*

Isa 53:4 And ⟨Cj⟩ our diseases ⟨Fr⟩, he has borne them ⟨PO⟩.
– סבל (qal) ⟨PO⟩: to bear + sth. (53:4c).

2. *Link ⟨cj⟩ and Parallel ⟨pa⟩:*

Isa 48:16 And ⟨Cj⟩ now ⟨Ti⟩ the Lord YHWH ⟨Su⟩ has sent me ⟨PO⟩ and ⟨cj⟩ his spirit ⟨pa⟩.
– שׁלח (qal) ⟨PO⟩ + ⟨Ti⟩: to send + s.o. + now (48:16f).

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[37] The main reason for including the clause constituents ⟨Su⟩ and ⟨Qs⟩ in the list of syntactic patterns of nominal clauses is that some one-member nominal clauses consist of a subject only (cf. Dyk and Talstra 1999: 159–160).

[38] The exception is if a particle introduces a complement clause or an object clause. See, for example, ידע (qal) ⟨Pr⟩ + כי ⟨Ob⟩: to know + that (Isa 41:23c; 45:3b; 49:23e, 26c; 50:7d).

[39] There are two exceptions: first, the combination of the modifier עוד ('other') with a particle of nonexistence in the list of nominal clauses (cf. Isa 45:5, 6, 14, 18, 21, 22; 46:9; 47:8, 10); second, cases where an infinitive absolute is used as modifier in combination with a verbal form of the same root in the list of verbal clauses (cf. Isa 40:30; 48:8; 50:2; 54:15; 55:2).

[40] The exception is if a particle introduces a complement clause or an object clause. See, for example, בין (hitpol.) ⟨Pr⟩ + אשׁר ⟨Ob⟩: to consider + that (Isa 52:15h).

3. *Modifier ⟨Mo⟩:*

Isa 44:19 And ⟨Cj⟩ also ⟨Mo⟩ I have baked ⟨Pr⟩ bread ⟨Ob⟩ on its coals ⟨Aj⟩.
– אפה (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Aj⟩: to bake + sth. + on (44:19f).

4. *Question ⟨Qu⟩:*

Isa 40:21 Do ⟨Qu⟩ you not ⟨Ng⟩ know ⟨Pr⟩?
– ידע (qal) ⟨Pr⟩: to know (40:21a).

5. *Specification ⟨sp⟩:*

Isa 42:5 Giving ⟨pr⟩ breath ⟨Ob⟩ to the people / upon it ⟨sp⟩⟨Co⟩.
– נתן (qal) ⟨pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + sth. + to (42:5e).

6. *Interrogative as Subject ⟨Qs⟩:*

Isa 45:21 Who ⟨Qs⟩ told ⟨Pr⟩ this ⟨Ob⟩ from ancient time ⟨Ti⟩?
– שמע (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to tell + sth. + from (45:21d).

1.3.3. *Recursive Valency Patterns*

A particular category that requires our attention is the collection of valency patterns that are part of another valency pattern. This category was already mentioned in section 1.3.1 when attention was paid to the clauses Isa 40:31a and 41:7a–b, where elements fall under the verbal government of a participle form that is not the main predicate of the clause. In the present section, further examples will be given of elements that constitute a nominal or a verbal clause but which are simultaneously also part of another valency pattern. The following analyses show that the incorporation of valency patterns into other valency patterns in Isaiah 40–55 can be subdivided into four types:

1. *A verbal clause including another verbal clause:*[41]

Isa 52:8c Because ⟨Cj⟩ before their eyes ⟨Aj⟩ they see ⟨Pr⟩
Isa 52:8d {Yhwh ⟨Su⟩ returning ⟨Pr⟩ to Zion ⟨Co⟩} ⟨Co⟩.
– ראה (qal) ⟨Pr⟩ + ⟨Aj⟩ + ב-inf. cs. ⟨Co⟩: to see + before + happening (52:8c)
– שוב (qal) ⟨Pr⟩ + ⟨Co⟩: to return + to (52:8d).

[41] For a detailed syntactic analysis of Isa 52:8, see Oosting 2002: 159–166.

2. *A verbal clause including a nominal clause or a clause containing the copula 'to be':*

Isa 49:23e Then ⟨Cj⟩ you will know ⟨Pr⟩
Isa 49:23f that {I ⟨Su⟩ am YHWH ⟨Pc⟩} ⟨Ob⟩.
– ידע (qal) ⟨Pr⟩ + כי ⟨Ob⟩: to know + that (49:23e).
– ⟨Su⟩ + ⟨Pc⟩: to be + YHWH (49:23f).

3. *A nominal clause or a clause containing the copula 'to be', including a verbal clause:*

Isa 41:24c an abomination ⟨Pc⟩ is
Isa 41:24d {he who chooses ⟨Pr⟩ you ⟨Co⟩} ⟨Su⟩.
– ⟨Su⟩ + ⟨Pc⟩: to be + an abomination (41:24c).
– בחר (qal) ⟨Pr⟩ + ב ⟨Co⟩: to choose + s.o. (41:24d).

4. *A nominal clause or a clause containing the copula 'to be', including another nominal clause or a clause containing the copula 'to be':*

Isa 48:16d From the time ⟨Ti⟩
Isa 48:16e {that it came to be ⟨PS⟩},
Isa 48:16f I ⟨Su⟩ was there ⟨Pc⟩.
– היה (qal) ⟨PS⟩: to come to be (48:16e).
– ⟨Su⟩ + ⟨Pc⟩ + מן ⟨Ti⟩: to be + there + from (48:16f).

1.3.4. *The Phenomenon of Ellipsis*

When describing the linguistic features of Isaiah 40–55, one cannot avoid considering the phenomenon of ellipsis for two reasons. First, this phenomenon occurs frequently in these chapters. The syntactic analysis of this text shows that at least fifty verbal forms have been elided in Isaiah 40–55. Furthermore, ellipsis forces us to describe linguistic features of a text that are not visible to the reader of Isaiah 40–55. Elliptic constructions compel the reader of a text to supply the missing clause constituent on the basis of the grammatical context.[42]

Following Sinclair (1991: 73), one can distinguish between two categories of ellipsis: 'anaphoric' and 'non-anaphoric'. 'Non-anaphoric' ellipsis means that the elided element should be understood from the broader context. A

[42] In her 2003 paper on ellipsis, Miller points out that the term 'elliptical' is sometimes used to describe utterances which require the hearer to supply contextual information. For that reason, she makes a distinction between *contextually* incomplete sentences and *grammatically* incomplete sentences (cf. Miller 2003: 252). Only the latter use of ellipsis is discussed in this study.

good illustration of 'non-anaphoric' ellipsis is found in Isa 52:9. In contrast to Isa 44:23, 49:13, and 54:1, the noun רנה ('song') is not present in Isa 52:9. Yet, from the context of the passage it can be deduced that this element is required. As a result, Isa 52:9 reads as follows:

Isa 52:9 Burst [into song], sing together for joy, O ruins of Jerusalem.
– פצח (qal) ⟨Pr⟩ [+ רנה ⟨Ob⟩]: to burst [+ into song] (52:9a).

'Anaphoric' ellipsis means that the elided element should be understood from the immediate context. This category can be divided into two types: the ellipsis of clause constituents, such as direct objects, complements, and adjuncts, and the ellipsis of predicates and predicate complements. As stated in the introduction, the former type is sporadically applied in this study. Only in those texts where the elided constituent is needed to understand the meaning of the pattern has the missing element been supplied. An example of the first type is Isa 48:9, where the element למען ('for the sake of') in the first part of the verse is also required in the latter part. As a result, Isa 48:9 reads:

Isa 48:9 For my name's sake I defer my anger, and [for the sake of] my praise I restrain myself for you, so as not to cut you off.
– חטם (qal) ⟨Pr⟩ + ל ⟨Aj⟩ [+ למען ⟨Aj⟩] + ל-inf. cs. ⟨Aj⟩: to restrain oneself + for [+ for the sake of] + so as (48:9b).

On the other hand, the second type, the ellipsis of predicates and predicate complements, is fully represented in the two lists of syntactic patterns. In the present section, attention will be paid to the presentation of this type of ellipsis in the second appendix, in which the syntactic patterns of verbal clauses are stored. The reason that this section concentrates on the ellipsis of verbal predicates is that this phenomenon occurs more often and shows more variation than the ellipsis of a nominal predicate complement.

The ellipsis of verbal forms, which is usually called 'gapping', is discussed by Miller in her 2003 article, 'A Linguistic Approach to Ellipsis in Biblical Poetry'. As her starting point for the examination, Miller takes three universal features of the ellipsis of verbal forms, which she tries to apply to Biblical Hebrew poetry:

1. The two parts usually form a coordinate sentence. According to Miller (2003: 260), 'In the majority of cases, the two lines are joined with the conjunction *waw* "and".'
2. The two parts should correspond syntactically. Miller (2003: 261) notes that: 'Under certain specifiable syntactic conditions, verbal ellipsis is possible in Hebrew when the constituent structures do not match exactly.'

3. The verbal form and the elided verbal form should be lexically identical. Miller (2003: 262) points out that: 'In Biblical Hebrew, this requirement means that the two verbs agree with respect to stem … However, the two verbs need not be identical in person, gender, or number.'

An illustration of the third point is the elliptic construction in Isa 55:9. The verbal form in the second clause and the elided verbal form in the third clause are not lexically identical, because the subject דרך ('way') of the second clause is masculine while the subject מחשׁבה ('thought') of the third clause is feminine, as the following rendering shows:

Isa 55:9a	For as the heavens are higher than the earth,
Isa 55:9b	so are my ways [m. pl.] higher than your ways
Isa 55:9c	and [are] my thoughts [f. pl.] [higher] than your thoughts.

The dissimilarity between the two verbal forms, however, has not been registered in the appendix of syntactic patterns of verbal clauses, because this distinction does not affect the meaning of the valency patterns of the two clauses. Consequently, the three valency patterns in Isa 55:9 are listed as follows:

– **גבה** (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to be higher + than (55:9a, 9b, [9c]).

The first two features mentioned by Miller can also be used to elucidate the ellipsis of verbal forms in Isaiah 40–55. According to her, elliptic constructions in Biblical Hebrew mostly use the conjunction ו ('and'), but not always. Furthermore, Miller mentions that in Biblical Hebrew the constituent structures of the two parts of an elliptic construction do not always match exactly. Both exceptions described by Miller can be observed in Isaiah 40–55. On the basis of these two features and their exceptions, it is possible to distinguish among four types of elliptic constructions of verbal clauses in Isaiah 40–55.

The first type meets both criteria of the phenomenon of ellipsis discussed by Miller. The second type meets only the criterion that the two parts of the elliptic construction are linked by the conjunction ו ('and'). The third type meets only the criterion that the constituent structures of the two parts match. Finally, the fourth type meets neither criteria.

The four types of the ellipsis of a verbal predicate in Isaiah 40–55 are presented below. Because the constituent structures of the two lines of types 1 and 3 match exactly, the two parts of those elliptic constructions are listed together, placing square brackets around the clause in which a verbal form is elided. The constituent structures of the two lines at types 2 and

4, on the other hand, do not match. For that reason, the two parts of the elliptic constructions are listed separately, placing square brackets around the whole verse. The following four examples show how the various types of ellipsis have been registered in the list of syntactic patterns of verbal clauses at the end of this study.

1. *The constituent structures of two lines match, and the conjunction* ו (*'and'*) *is used:*

Isa 44:3 For I will pour water on the thirsty land,
and [pour] streams on the dry ground.
– יצק (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Co⟩: to pour + sth. + on (44:3a, [3b]).

2. *The constituent structures of two lines match, but the conjunction* ו (*'and'*) *is not used:*

Isa 49:9 saying to the prisoners, "Come out,"
[saying] to those who are in darkness, "Show yourselves."
– אמר (qal) ⟨Pr⟩ + ל ⟨Co⟩: to say + to (49:9a, [9c]).

3. *The constituent structures of two lines do not match, but the conjunction* ו (*'and'*) *is used:*

Isa 41:18 I will open rivers *on* the bare heights,
and [open] fountains *in* the midst of the valleys.
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Lo⟩: to open + sth. + on (41:18a).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to open + sth. + in ([41:18b]).

4. *The constituent structures of two lines do not match, nor is the conjunction* ו (*'and'*) *used:*

Isa 43:3 I give *as* your ransom Egypt,
[give] Ethiopia and Seba *instead of* you.
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Ob⟩: to give + s.o. + as (43:3b).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + תחת ⟨Co⟩: to give + s.o. + instead of ([43:3c]).

1.3.5. Kethib *and* Qere *Readings*

The focus of the present section is the variant readings in the margin of the Hebrew text. In the BHS edition of Isaiah 40–55, one finds seventeen variant readings printed in the margin. The vocalization of the readings of *Qere* (Q) in the margin of the text is related to the corresponding consonants of the readings of *Kethib* (K) in the main text. As a consequence, the Masoretic tradition preserved only the morphological features of the variant readings recorded in the margin. In most cases, however, there is general

agreement among biblical scholars about the morphological features of the forms found in the main text. On the basis of the philological interpretation of the forms in the main text, it is possible to describe the linguistic features of both the readings of Q and K. The reason that both forms are registered in the appendices of valency patterns is that this study assumes that both readings make sense syntactically. The linguistic analyses in the next chapter, however, will prefer the reading of Q to the reading of K, because the former reading is best preserved in the Masoretic tradition.

When describing the syntactic material of Isaiah 40–55, it becomes clear that only nine of the variant readings recorded in the margin of the text influence the description of the valency pattern of the clause in the main text. With regard to the other eight cases, it can be said that the *Kethib* and the *Qere* lead to similar descriptions of the valency pattern. There are four reasons why the dissimilarity between K and Q does not affect the valency pattern of the clause:

1. The distinction between K and Q concerns the spelling of a particular verbal form (cf. Isa 41:25b; 44:17b).
2. The distinction between K and Q concerns only the verbal tense of a particular verb and not the verbal stem of the verb. Furthermore, neither K nor Q is a participle form (cf. Isa 42:20a; 49:13e).
3. The distinction between K and Q concerns one of the clause constituents but this disagreement does not affect the syntactic function of the constituent (cf. Isa 46:11b; 52:5d).
4. The distinction between K and Q concerns one of the non-relevant clause constituents mentioned in section 1.3.2 (cf. Isa 54:16a; 55:13b).

In those cases where the dissimilarities between K and Q do influence the valency pattern, the two forms are listed separately in the appendices at the end of this study. These valency patterns are listed here:

- ירא (qal) ⟨Pr⟩: to fear (41:23hK).
- ראה (qal) ⟨Pr⟩: to see (41:23hQ).

- נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + s.o. + to (42:24aK).
- שׁסה (po.) ⟨pr⟩: to plunder (42:24a*K).
- נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + s.o. + for (42:24aQ).

- רקע (qal) ⟨pr⟩ + ⟨Ob⟩: to spread out + sth. (44:24eK).
- ⟨Qs⟩ + את ⟨Pc⟩: to be + with (44:24fK).
- רקע (qal) ⟨pr⟩ + ⟨Ob⟩ + מן־את ⟨Aj⟩: to spread out + sth. + by oneself (44:24eQ).

– ישר (hi.) ⟨Pr⟩ + ⟨Ob⟩: to make straight + sth. (45:2bK).
– ישר (pi.) ⟨Pr⟩ + ⟨Ob⟩: to make straight + sth. (45:2bQ).

– הבר (qal) ⟨Pr⟩ + ⟨Ob⟩: to divide + heavens (47:13dK).
– הבר (qal) ⟨pr⟩ + ⟨Ob⟩: to divide + heavens (47:13dQ).

– אסף (ni.) ⟨Pr⟩: to assemble (49:5dK).
– אסף (ni.) ⟨Pr⟩ + ל ⟨Co⟩: to be gathered + to (49:5dQ).

– נציר preserved (adjective) [no separate entry in the list].
– נצר (pqal) ⟨pr⟩: to be preserved (49:6eQ).

– פתח (hit.) ⟨Pr⟩: to open (52:2eK).
– פתח (hit.) ⟨Pr⟩ + ⟨Ob⟩: to loose + sth. (52:2eQ).

– מי ⟨Qs⟩ + ל ⟨Pc⟩ + ⟨Lo⟩: to have + whom? + here (52:5aK).
– מה ⟨Qs⟩ + ל ⟨Pc⟩ + ⟨Lo⟩: to have + what? + here (52:5aQ).

1.3.6. *Masoretic Accents*

As its point of departure for describing the syntactic features of Isaiah 40–55, a corpus-linguistic approach takes the linguistic signals in the text. That means that the linguistic signals in Isaiah 40–55 are given priority over the Masoretic division of this text. The Masoretic accents are considered to be part of the reading tradition of this text and not part of the text itself. Although it cannot be denied that the Masoretic division is a valuable tradition, which often goes hand in hand with a linguistic interpretation, it is striking that in some cases the Masoretic accents disturb the syntactic structure of a text. A clear example of such a disturbance is the way the Masoretes proposed to read Isa 40:13.[43]

[43] Cf. Oosting (2008: 354): 'the Masoretic accentuation of the first part of 40.13 sheds no light on the interpretation of the verse as a whole, because by this reading the relationship between the two parts is disturbed.' The observations concerning the Masoretic accentuation are mainly based on the 1972 paper of Cohen, who reaches the conclusion that 'the Masoretes, along with several other commentators, chose this explanation, preferring a difficult reading of the verse to the slightest suggestion of a theological heresy' (Cohen 1972: 8). The objections to this interpretation raised by De Hoop in his 2009 paper are unconvincing (cf. De Hoop 2009: 457–458). The examples that he gives (Gen 45:27; Jer 51:11; Hag 1:14 (×2); Eccl 3:21; Ezra 1:1; 1 Chr 5:26 (×2); 2 Chr 36:22) all have to do with the division between *phrase* constituents and not with the division between *clause* constituents, as is the case in Isa 40:13. Cohen's observation that the Masoretic reading of Isa 40:13 is unusual is confirmed by the Masoretic division we find in Gen 3:8; Exod 15:8; Isa 63:10, 11; Job 4:9; 15:30; and 2 Chr 18:21.

Furthermore, it can be observed that the Masoretes do not present a consistent treatment of linguistic features within Isaiah 40–55. This can be illustrated by the way the Masoretes deal with the various combinations of the verb ידע (qal) ('to know') with a כי complement in Isaiah 40–55. In some places, this syntactic construction is split up by a 'heavy' distinctive marker like *Zaqeph Qaṭon* ([5]) or *Revia*ʿ ([7]). In other texts, however, such a 'heavy' distinctive accent is lacking, as the following renderings show (cf. Korpel and De Moor 1998: 101, 270, 419, 421, 456):

Isa 41:23 that we may know [5] that you are gods.
Isa 45:3 that you may know [7] that I am YHWH.
Isa 49:23 and you will know that I am YHWH.
Isa 49:26 and all flesh will know, [7] that I am YHWH, your Savior.
Isa 50:7 since I know that I will not be put to shame.

Thus, in contrast to the statement of Korpel and De Moor (1998: 11) that 'in the majority of cases the Masoretic delimitation of cola, verses and strophes rests on ancient, reliable tradition which should not be rejected without proper discussion', this study gives linguistic observations priority over the Masoretic delimitation. Hence the linguistic features of the Masoretic Text are examined first before the Masoretic markers are discussed.

Nonetheless, the linguistic features of some texts in Isaiah 40–55 open up two possibilities of interpretation, both of which appear to be syntactically acceptable. In those cases, the Masoretic accentuation can be used as an argument to prefer one reading over the other. The necessity of such a strategy can be illustrated by two texts in Isaiah 40–55. The first example concerns the phrase על־כתף ('on the shoulder') in Isa 46:7. It is not clear from the start whether this phrase ought to be connected to the previous form of the verb נשׂא (qal) ('to lift') or to the following form of the verb סבל (qal) ('to bear, carry'). With reference to the combination of the verb נשׂא (ni.) ('to be lifted') with the phrase על־כתף ('on the shoulder') in Isa 49:22, most exegetes maintain that the phrase 'on the shoulder' is governed by the form of the verb נשׂא (qal) ('to lift').[44] They translate the first two clauses of Isa 46:7 as follows:

Isa 46:7 They lift it to their shoulders, / they carry it.

[44] See, for example, the comment of Koole (1997: 508), who states: 'עַל־כָּתֵף = "on their shoulders" should be connected with יִשָּׂאֻהוּ, cf. the completely different description in 49:22.'

Rosenbaum, on the other hand, argues that the phrase על־כתף ('on the shoulder') is part of the second clause. In his view, this phrase should be connected to the verb סבל (qal) ('to bear, carry') because of the phenomenon of hendiadys (cf. Rosenbaum 1997: 154). Thus he renders the two clauses in the following way:

Isa 46:7 They lift it, / they carry it on their shoulders.

Syntactically, both options make sense. In addition to Isa 49:22, where a form of the Niphal stem of the verb נשׂא occurs, the combination of the verb נשׂא (qal) ('to lift') and the phrase על־כתף ('on the shoulder') is found in some other texts in the Hebrew Bible (cf. Isa 30:6; Ezek 12:6, 7). The combination of the verb סבל (qal) ('to bear, carry'), which is rarely used, with the preposition על ('on') cannot be detected elsewhere in the Hebrew Bible. The argument that the valency pattern סבל (pi.) + על ⟨Co⟩ occurs only in Isa 46:7 is of limited significance. There are many patterns that occur only once in the Hebrew Bible but are indisputable. Furthermore, the assumption that the phrase 'on his shoulder' should not necessarily be connected to the verb נשׂא (qal) ('to lift') is confirmed by the clause division in Judg 9:48. There it is beyond doubt that the prepositional phrase על־שׁכמו ('on his shoulder') is governed by the verb שׂים (qal) ('to put') and not by the verb נשׂא (qal) ('to lift'). Judges 9:48 reads: 'and he [i.e., Abimelech] *lifted it up* (ישׂאה) and *put* (וישׂם) [it] *on his shoulder* (על־שׁכמו)'.

Consequently, one cannot decide on the basis of syntactic arguments whether the phrase על־כתף ('on the shoulder') in Isa 46:7 is either part of the first clause or of the second one. Both options appear to be syntactically acceptable. For that reason, the present study follows here the accentuation of the Masoretes, which corresponds to Rosenbaum's division of Isa 46:7. Thus v. 7 is analyzed as follows:

Isa 46:7 They lift it up, / on the shoulder they bear it.[45]

The second text in Isaiah 40–55 that may serve as an example is Isa 52:2. With regard to the clause division of this verse, current translations and commentaries usually follow the accentuation of the Masoretes. An example of this is the rendering of this verse in the NRSV, which reads:

Isa 52:2 Shake yourself from the dust, / rise up.

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[45] Cf. Korpel and De Moor (1998: 306), who render v. 7: 'They lift him up, / they bear him on the shoulder'.

Rosenbaum, on the other hand, argues that hendiadys is observed in this verse as well (cf. Rosenbaum 1997: 154). In his view, the phrase מעפר ('from the dust') in Isa 52:2 belongs to the later clause and not to the first one. Consequently, Rosenbaum renders the first two clauses of this verse as follows:

Isa 52:2 Shake yourself off, / rise up from the dust.

Bearing evidence to his view, Rosenbaum refers to two texts in the Hebrew Bible where the prepositional phrase מעפר ('from the dust') is used with the verb קום, namely, 1 Sam 2:8 and Ps 113:7 (cf. Rosenbaum 1997: 154, fn 10). In the NRSV, these two verses are translated in the following manner:

1 Sam 2:8 He raises up the poor *from* (מן) the dust.
Ps 113:7 He raises the poor *from* (מן) the dust.

The fact that the two texts mentioned above employ verbal forms of the Hiphil stem instead of forms of the Qal stem, as is the case in Isa 52:2, does not alter the fact that Rosenbaum's proposal for the reading of Isa 52:2 makes sense syntactically.[46]

At the same time, it should be noted that the traditional reading of this verse, in which the prepositional phrase מעפר ('from the dust') is connected to the verb נער (hit.) ('to shake oneself'), is supported by linguistic observations as well. Although the combination of the verb נער (hit.) ('to shake oneself') with the preposition מן ('from') does not occur elsewhere in the Hebrew Bible apart from Isa 52:2, comparable combinations of the verb נער ('to shake') with the preposition מן ('from') emerge twice. The first occurrence is in Job 38:13, where a form of the Niphal stem is used. The second one is in Neh 5:13, where a form of the Piel stem is used. In the NRSV, these two texts are rendered in the following manner:

Job 38:13 and the wicked [might] be shaken *out* (מן) of it?
Neh 5:13 I also shook *out* (מן) the fold of my garment.

The above-mentioned syntactic observations lead to the conclusion that both the traditional division and Rosenbaum's division are syntactically acceptable. It is for this reason that the Masoretic accentuation is followed here. As a result, Isa 52:2 is analyzed as follows:

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46 Cf. the following valency patterns:
– קום (qal) ⟨Pr⟩ + [הארץ]־מן ⟨Co⟩: to arise + from [the ground] (1 Sam 28:23; 2 Sam 12:20).
– קום (hi.) ⟨Pr⟩ + [הארץ]־מן ⟨Co⟩: to raise up + s.o. + from [the ground] (2 Sam 12:17).

Isa 52:2 Shake yourself from the dust, / stand up.[47]

1.4. Summary

The following points summarize the main results of Chapter 1:

1. The focus of the first part of this chapter was the methodological route that one should follow to investigate the various signals that are present in Isaiah 40–55. Its claim was that in order to do justice to all the signals in this text, it is necessary to give linguistic observations priority over literary observations concerning this text. At the end of the first part, a route was presented that consists of three stages: first, syntactic observations; next, examination of the discourse structure; and finally, analysis of participants. In the next chapter, the proposed step-by-step approach will be applied to several passages in Isaiah 40–55.
2. The second part of Chapter 1 was devoted to the concept of valency. This concept has been presented as a useful instrument for describing the syntax of both nominal and verbal clauses in Isaiah 40–55. The significance of this instrument for the interpretation of texts in Isaiah 40–55 will be demonstrated in the next chapter.
3. In the third part of Chapter 1, attention was paid to the various decisions that underlie the registration of the syntactic patterns of all clauses in Isaiah 40–55 in the two appendices at the end of this study. The reason that all valency patterns in Isaiah 40–55 have been registered systematically is the understanding that this survey may help in analyzing the text of Isaiah 40–55. The next chapter will show the usefulness of this instrument for the interpretation of particular texts in Isaiah 40–55.

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[47] Cf. Korpel and De Moor (1998: 509) who render v. 2: 'Shake yourself free from the dust, / stand up'.

CHAPTER TWO

LINGUISTIC ANALYSES

This chapter takes the presence of the participant Zion/Jerusalem as its point of departure for the passages to be examined. This means that only those pericopes in Isaiah 40–55 that contain clear references to this participant will be analyzed. The most obvious indication of Zion/Jerusalem being referred to is, without doubt, the mention of the name ציון ('Zion') and/or the name ירושלם ('Jerusalem'). These proper nouns are found frequently in Isaiah 40–55: the lexeme 'Zion' occurs eleven times; the lexeme 'Jerusalem' ten times. In addition to these lexemes, the singular form of the noun עיר ('city') may be taken as a reference to this participant. It can be seen that Zion/Jerusalem is designated as 'Jerusalem, the holy city' in Isa 52:1. It is likely, therefore, that the phrase 'my city' in Isa 45:13 and the phrase 'the holy city' in Isa 48:2 refer to Zion/Jerusalem as well. A survey of the various occurrences of the lexemes 'Zion', 'Jerusalem', and the singular forms of the noun 'city' in Isaiah 40–55 is presented below:

	Zion	*Jerusalem*	*city*
40:2		heart of Jerusalem	
40:9	heraldess [to] Zion	heraldess [to] Jerusalem	
41:27	Zion	Jerusalem	
44:26		Jerusalem	
44:28		Jerusalem	
45:13			my city
46:13	Zion		
48:2			the holy city
49:14	Zion		
51:3	Zion		
51:11	Zion		
51:16	Zion		
51:17		Jerusalem	
52:1	Zion	Jerusalem	the holy city
52:2	captive daughter, Zion	Jerusalem	

	Zion	*Jerusalem*	*city*
52:7	Zion		
52:8	Zion		
52:9		ruins of Jerusalem; Jerusalem	

Furthermore, there are two pericopes in Isaiah 40–55 that, although they lack one of the lexemes mentioned above, are generally taken as passages in which Zion/Jerusalem is referred to. The first passage is Isa 50:1–3, in which the expression 'your mother' occurs twice (cf. v. 1). It is widely accepted that the noun אם ('mother') in this pericope is a designation of the participant Zion/Jerusalem. The assumption that the noun 'mother' refers to a city here is supported by the use of the noun 'mother' in 2 Sam 20:19, which reads: 'you seek to destroy a city that is a *mother* (אם) in Israel'. This text shows that the noun 'mother' in Isa 50:1–3 can well be understood as a reference to the participant Zion/Jerusalem. The second passage is Isa 54:1–17. Unlike Isa 50:1–3, the noun 'mother' is not present in this passage, but the woman addressed in Isa 54:1–17 is spoken to as 'you barren one who did not bear' in v. 1. The promise made to this woman, however, is that 'the children of the desolate one will be more than the children of one who is married' (cf. v. 1). This utterance is similar to the words spoken by YHWH to Zion in Isa 49:21: 'and you will say in your heart, "Who has borne me these? I was bereaved and barren; I was exiled and put away. But who has brought up these?"' A second indication that the woman spoken to in this passage is a designation of the participant Zion/Jerusalem is the reference 'you afflicted one' in v. 11. The same term of address is applied to Jerusalem in Isa 51:21. On the basis of these considerations, it is reasonable that, like in Isa 50:1–3, the participant Zion/Jerusalem is to be assumed in Isa 54:1–17.

In addition to the reasons mentioned above, there are two arguments for including Isa 50:1–3 and 54:1–17. First, it is widely accepted that Isa 50:1–3 and 54:1–17 contain references to the participant Zion/Jerusalem. As a result, one can only enter into the debate on the role of Zion/Jerusalem in Isaiah 40–55 if these two passages have been examined. Second, the lack of explicit references to the participant Zion/Jerusalem in Isa 50:1–3 and 54:1–17 is not necessarily a coincidence. A detailed discussion of the two passages may shed light on the question of why the names 'Zion' and 'Jerusalem' are not used in these pericopes.

In current exegetical literature, there is no general agreement about the presence of the participant Zion/Jerusalem in other passages in Isaiah

40–55. An example is the supposed presence of Zion/Jerusalem in Isa 45:14–17. According to Koole, this passage is addressed to Zion/Jerusalem. In his view, the second person feminine suffixes in v. 14 refer to the phrase עירי ('my city') from v. 13. On that basis, he argues that the passage should be considered 'the vision of Zion's great future' (cf. Koole 1997: 463). Leene, on the other hand, maintains that the suffixes in v. 14 refer to the phrase גלותי ('my exiles') from v. 13. According to Leene, 'The feminine suffixes (already in DSIa) could conform to the word *gālût* in 13; the punctuator's sensitivity where gender is concerned is evident from xli 14c, 15a where the suffixes conform to the feminine *tôlaʿat*' (Leene 1974a: 326). It is a matter of debate, therefore, whether the feminine suffixes in v. 14 refer to the participant Zion/Jerusalem. The feminine suffixes in v. 14 cannot be viewed as obvious indications that Zion/Jerusalem is present in Isa 45:14–17.

Another example is the feminine verbal form ותיראי ('you feared') in Isa 51:12. The use of this feminine form was the main reason for some exegetes to assume that the participant Zion/Jerusalem is addressed in this verse (e.g., Baltzer 2001: 361). However, it is not entirely clear that this feminine form refers to Zion/Jerusalem (cf. Oswalt 1998: 343, fn 54). It is conceivable that this feminine form refers to the same entity as the masculine plural suffix at the beginning of Isa 51:12. The mere presence of this feminine form in v. 12 does not provide sufficient evidence that the participant Zion/Jerusalem is directly spoken to in Isa 51:1–16. The reason why this passage is examined in this chapter is the presence of the proper noun 'Zion' in vv. 3, 11, 16.

The last example concerns the supposed presence of the participant Zion/Jerusalem in Isa 55:1–13. According to Hermisson (2002: 102), the first five verses of this pericope must be considered 'ein verborgener Ziontext'. This passage has also been studied by other scholars, such as Baltzer (2001); Berges (2001) and Paganini (2002; 2005). Paganini closely examines the presence of the participant Zion/Jerusalem in this passage. According to him, the participant Zion/Jerusalem is the one who speaks in Isa 55:1. It is worth examining whether the identification of Zion/Jerusalem as the speaker in Isa 55:1 is supported by a corpus-linguistic approach to Isaiah 40–55: that is, does one reach the same conclusion if the linguistic signals in Isaiah 40–55 are taken as the starting point for the examination? The supposed presence of the participant Zion/Jerusalem in Isa 55:1 thus offers a good opportunity for applying the step-by-step examination presented in this study. It is to be expected that the previous chapters contain signals that are helpful in answering the question as to whether Zion/Jerusalem is the speaker in Isa 55:1. For that reason, the question of 'who speaks in Isa 55:1' is discussed at

length in Chapter 3 (see section 3.4.3). On the basis of an examination of its broader context, a well-founded conclusion can be reached concerning the presence of the participant Zion/Jerusalem in Isa 55:1–13.

A consequence of the point of departure mentioned above is that some passages in Isaiah 40–55, which might shed light on the role of this participant, will not be considered at length in this chapter. A main representative of this category is Isa 47:1–15 in which the fall of Babylon is depicted. Several scholars have argued that within Isaiah 40–55 Babylon and Zion/Jerusalem are counterparts. Biddle, for example, points out that 'the Babylon portrayed in Isaiah 47 is the polar opposite of the Jerusalem depicted in Isaiah 49; 51–52; and 54 in a number of ways. Her haughtiness contrasts with Zion's humility, her bleak future with Zion's glory, her momentary dominance with Zion's lasting covenant relationship with Yahweh' (Biddle 1996: 133). The fact that Isa 47:1–15 is not discussed in detail does not, however, mean that the connection between Babylon and Zion/Jerusalem in Isaiah 40–55 is ignored. The present chapter concentrates on the mutual relationship between the participant Zion/Jerusalem and the participants in the immediate context. The relationship between Zion/Jerusalem and other participants within the context of Isaiah 40–55 as a whole will be discussed in Chapter 3.

A second consequence of this point of departure is that the present chapter also deals with those passages in Isaiah 40–55 in which the participant Zion/Jerusalem seems to play only a small part. These passages are found particularly in the first half of Isaiah 40–55 (cf. Isa 45:9–13; 46:1–13; 48:1–11). The limited role of the participant Zion/Jerusalem in these passages does not, however, mean that they are not of importance for understanding the role of Zion/Jerusalem in Isaiah 40–55 as a whole. It is to be expected that the portrait of Zion/Jerusalem in the first half of Isaiah 40–55 sets the tone for her depiction in the latter half.

On the basis of the criteria mentioned above, twelve passages in Isaiah 40–55 have been selected. In most cases, the traditional demarcation of the pericopes is followed, although the boundaries of a few passages will receive a closer look (e.g., Isa 49:13–26; 51:1–16; 52:1–12). This examination will take place in the introduction to the relevant sections. A survey of the passages in Isaiah 40–55 that will be analyzed in the following sections is presented below:

Passages	*References to Zion/Jerusalem*
40:1–11	heart of Jerusalem (v. 2); heraldess [to] Zion; heraldess [to] Jerusalem (v. 9)
41:21–29	Zion; Jerusalem (v. 27)
44:24–28	Jerusalem (v. 26); Jerusalem (v. 28)
45:9–13	my city (v. 13)
46:1–13	Zion (v. 13)
48:1–11	the holy city (v. 2)
49:13–26	Zion (v. 14)
50:1–3	your mother's bill of divorce; your mother (v. 1)
51:1–16	Zion (v. 3); Zion (v. 11); Zion (v. 16)
51:17–23	Jerusalem (v. 17); you afflicted one (v. 21)
52:1–12	Zion; Jerusalem, the holy city (v. 1); Jerusalem; captive daughter, Zion (v. 2); Zion (v. 7); Zion (v. 8); ruins of Jerusalem; Jerusalem (v. 9)
54:1–17	you barren one (v. 1); you afflicted one (v. 11)

2.1. Isaiah 40:1–11

The first eleven verses of chapter 40 have often been viewed as the prologue or the overture to Isaiah 40–55. The precise function of this prologue, however, has often been disputed. According to some exegetes, Isa 40:1–11 introduces the main themes of the ensuing chapters (cf. Beuken 1979: 12). Others have suggested that this passage should be taken as a 'reading guideline', which, on the one hand, provides help in interpreting the remainder of Isaiah 40–55 and, on the other, needs information from the following chapters to be understood well (cf. Van der Woude 2005: 261). Because our main interest is the role of the participant Zion/Jerusalem, the present section does not enter into the discussion concerning whether Isa 40:1–11 serves as an introduction to the ensuing chapters. The position of this passage in its broader literary context will be considered at length in Chapter 3 (see section 3.4.1).

One of the reasons why Isa 40:1–11 is usually taken as the prologue to Isaiah 40–55 is the fact that this passage contains several unidentified audiences. Particularly noteworthy is the absence of a clear addressee at the beginning of this passage, in vv. 1–2. The only explicit terms of address in Isa

40:1–11 are the vocatives מבשׂרת ציון ('heraldess [to] Zion') and מבשׂרת ירושׁלם ('heraldess [to] Jerusalem') in v. 9. The connection of this verse to the previous verses, however, makes it hard to determine who is referred to here. Is the participant Zion/Jerusalem herself addressed in v. 9, or is a feminine herald or a group of heralds summoned to speak to Zion/Jerusalem?

Another reason why Isa 40:1–11 is called the prologue to Isaiah 40–55 is the central position that Zion/Jerusalem occupies in it. Within these eleven verses, the proper noun 'Zion' is mentioned once and the proper noun 'Jerusalem' twice. At the same time, it is noteworthy that in the next chapters, Isaiah 40–48, the participant Zion/Jerusalem plays only a limited role. It is only in Isaiah 49 that the participant Zion/Jerusalem herself is speaking (v. 14) and is directly spoken to (v. 15). That observation is underscored by the presence of the proper nouns 'Zion' and 'Jerusalem' in these chapters. Apart from Isa 40:1–11, the name 'Zion' occurs twice (Isa 41:27; 46:13) in Isaiah 40–48 and the name 'Jerusalem' thrice (Isa 41:27; 44:26, 28). In Isaiah 49–55, on the other hand, the lexemes 'Zion' and 'Jerusalem' are found eight times (Isa 49:14; 51:3, 11, 16; 52:1, 2, 7, 8) and five times (Isa 51:17; 52:1, 2, 9 (×2)), respectively.

In light of the distribution of the names 'Zion' and 'Jerusalem' in Isaiah 40–55, the relationship between Isa 40:1–11 and 51:17–23 is particularly noteworthy. In Isa 40:1–11 Jerusalem holds an important position: the name 'Jerusalem' is found twice in this passage (vv. 2, 9) while the name 'Zion' is used only once (v. 9). Outside of Isa 40:1–11, the name 'Jerusalem' is mentioned in Isa 41:27; 44:26 and 28. After Isa 44:28, the name 'Jerusalem' does not occur until Isa 51:17, where Jerusalem is directly spoken to. In Isa 51:17–23, Jerusalem holds an important position as well. In this passage, the name 'Zion' is not mentioned, but the passage as a whole is exclusively addressed to 'Jerusalem'. Furthermore, it is worth noting that, like Isa 40:1–11, Isa 51:17–23 refers to the consolation of Jerusalem (cf. v. 19).

2.1.1. *Textual Hierarchy*

"Comfort, : 1a
comfort my people," : 1b
says your God. : 1c
"Speak to the heart of Jerusalem : 2a
and proclaim to her : 2b
that her service has ended, : 2c
that her debt has been paid, : 2d
that she has received from the hand of YHWH double for all her sins." : 2e

A voice proclaiming, : 3a
"In the desert prepare the way of YHWH, : 3b
make straight in the wilderness a highway for our God. : 3c
Let every valley be lifted up, : 4a
and every mountain and hill become low. : 4b
The uneven ground shall become level, : 4c
and the rough places [become] a plain. : 4d
And the glory of YHWH shall be revealed, : 5a
and all flesh will see [it] together, : 5b
for the mouth of YHWH has spoken." : 5c
A voice saying, : 6a
"Proclaim." : 6b
And he will say, : 6c
"What shall I proclaim? : 6d
All flesh is grass, : 6e
and all its kindness is like the flower of the field. : 6f
Grass withers, : 7a
a flower fades, : 7b
when the spirit of YHWH has blown upon it." : 7c
"Surely the people are grass. : 7d
Grass withers, : 8a
a flower fades, : 8b
but the word of our God stands forever." : 8c
Go up on a high mountain, : 9a
O heraldess of good tidings to Zion. : 9b
Raise your voice with strength, : 9c
O heraldess of good tidings to Jerusalem. : 9d
Raise [it], : 9e
do not fear. : 9f
Say to the cities of Judah, : 9g
"See, [here is] your God. : 9h
See, the Lord YHWH comes with might, : 10a
and his arm rules for him; : 10b
see, his wages are with him, : 10c
and his recompense is before him. : 10d
Like a shepherd he feeds his flock; : 11a
with his arm he gathers the lambs, : 11b
and carries [them] in his bosom, : 11c
and he gently leads the nursing ewes." : 11d

2.1.2. *Syntactic Remarks*

The first verse of this passage presents us with an interesting syntactic ambiguity. It is not entirely clear whether the phrase עמי ('my people') in Isa 40:1 functions as a direct object or as a vocative. Both interpretations seem to be possible, as the renderings of the Ancient Versions demonstrate. The Septuagint takes the phrase 'my people' as a direct object of the verb נחם (pi.) ('to comfort') and renders it an accusative: τὸν λαόν μου ('my people'). The Clementine Vulgate, on the other hand, has interpreted this phrase as a vocative: *popule meus* ('O my people'). Most exegetes find the interpretation of the Septuagint more convincing. This rendering has frequently been defended with reference to the parallel between the expression 'to comfort someone' in v. 1 and the expression 'to speak to someone's heart' in v. 2. The connection between vv. 1 and 2 is supported by two other texts in the Hebrew Bible, which show the same parallel between the expressions 'to comfort someone' and 'to speak to someone's heart'. In the NRSV, these two texts are rendered as follows:

Gen 50:21 In this way he [i.e., Joseph] reassured them, speaking kindly to them.
Ruth 2:13 Then she [i.e., Ruth] said, "May I continue to find favor in your sight, my lord, for you have comforted me and spoken kindly to your servant."

Although the interpretation of the Clementine Vulgate to take 'my people' as a vocative is less plausible, this reading has the advantage of shedding light on the identity of the audience addressed in Isa 40:1–2. To fill in the identity of the audience of vv. 1–2, the Septuagint inserts the vocative 'O you priests'. In the view of Snaith, the identification of this audience is the main reason that the interpretation of the Vulgate should be preferred to the reading of the Septuagint. He states: 'LXX makes "my people" the object of the verb "comfort," but then feels compelled to supply a vocative in order to indicate who it is that is bidden to act as comforter' (Snaith 1967: 177). A second argument favoring the rendering of the Septuagint, however, is the syntactic construction found in Judg 5:23, which reads as follows:

Judg 5:23 "Curse Meroz", says the angel of YHWH,
"Curse bitterly its inhabitants."

This syntactic parallel also argues for the conclusion that the phrase 'my people' functions as direct object. The consequence of this interpretation, however, is that the identity of the audience of vv. 1–2 is not revealed within these verses. The identity of the addressees in Isa 40:1–2 will be discussed in the next section.

The second point to be considered in this section is the rendering of the expressions מבשׂרת ציון and מבשׂרת ירושלם in v. 9. The NRSV renders the two expressions 'O Zion, herald of good tidings' and 'O Jerusalem, herald of good tidings', but in a footnote it is mentioned that the expressions may also be rendered 'O herald of good tidings to Zion' and 'O herald of good tidings to Jerusalem'. Syntactically, both options appear to make sense. The verb בשׂר (pi.) ('to carry tidings') occurs in the Hebrew Bible both with a direct object (cf. 1Sam 31:9; 2Sam 18:19; Isa 61:1; Jer 20:15; 1Chr 10:9) and without a direct object (cf. 1Sam 4:17; 2Sam 4:10; 18:26; Isa 41:27; 52:7; Nah 2:1; Ps 68:12). If the proper nouns 'Zion' and 'Jerusalem' are viewed as direct objects occurring with the participle מבשׂרת ('heraldess'), the expressions in Isa 40:9 read 'heraldess of good tidings *to* Zion/Jerusalem', analogous to the expression מחצבת רהב ('she that cut down Rahab') in Isa 51:9. If they are not taken as direct objects but as appositions to the participle forms, the expressions can be rendered 'heraldess of good tidings, Zion/Jerusalem', which is analogous to the expression בגדה יהודה ('unfaithful Judah') in Jer 3:8, 11.

Although it appears that both options are syntactically acceptable, the first option should be preferred within the context of Isaiah 40–55. As indicated above, a similar syntactic construction occurs in Isa 51:9 where the proper noun 'Rahab' functions as direct object. Furthermore, neither Zion nor Jerusalem is portrayed as a messenger in other parts of Isaiah 40–55. The two heralds mentioned in these chapters are given the task of bringing good tidings to Jerusalem (Isa 41:27) and Zion (Isa 52:7), respectively. The latter argument is also found in the 1974 paper of Fisher on Isa 40:9. He points out that within the context of Isaiah 40–55, 'it is difficult to avoid the conclusion that, in 40:9, the *mebasser*(*eth*) is to carry the good news *to* Zion-Jerusalem also, as is so clearly the case in 52:7 and 41:27' (Fisher 1974: 122).[1] However, if this interpretation is adopted, one has to answer the question of why, unlike in Isa 41:27 and 52:7, a feminine participle form is used in Isa 40:9. In his paper, Fisher (1974: 120) sums up three possible answers:

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[1] Similar conclusions are drawn by Snaith (1967: 178), who points out that: 'The more natural interpretation is that the meaning is "Zion's messenger," i.e. a messenger to Zion, especially since this seems to be the case in 41:27 and 52:7'; and by Seitz (2001: 336), who argues that: 'Zion is nowhere depicted in the active role of a tidings bringer anywhere else in chaps. 40–66; nowhere else are the "cities of Judah" the special recipients of tidings from Zion; and elsewhere when mention is made of tidings-bearer, the recipient is Zion/Jerusalem'.

1. It is used as a collective or personification, like the feminine participle form יוֹשֶׁבֶת ('she that inhabits').
2. It refers to a title or designation of office, like the noun קהלת ('preacher').
3. The feminine ending was meant to lend these forms 'a certain quality of intensiveness'. A similar phenomenon is found in Arabic (cf. JM § 89[b]).

Referencing the feminine ending of the noun *rāwiyat* ('great story teller') in Arabic, Fisher argues that the last explanation is the most probable one. From a corpus-linguistic viewpoint, that conclusion is hard to accept. Although this phenomenon is 'a standard grammatical device in Arabic', there are no other examples found in the Hebrew Bible. Furthermore, this interpretation does not explain why feminine verbal forms are used in Isa 40:9. Despite the fact that the noun *rāwiyat* ('great story teller') has a feminine ending, it is a masculine noun (cf. JM § 89[b]). The latter objection also holds true for the second explanation, which suggests a parallel to the noun 'preacher'. In contrast to the feminine form מְבַשֶּׂרֶת ('heraldess'), the noun קהלת ('preacher') is masculine (cf. BDB 875).[2] Consequently, this noun occurs with masculine verbal forms and not with feminine ones.[3] The verbal forms used in Isa 40:9, however, are feminine. From a corpus-linguistic point of view, the first option is thus the most probable one. That option is supported by similar syntactic constructions in other texts in which feminine imperatives are used to address a collective. These texts read as follows:

Isa 12:6	צהלי ורני יוֹשֶׁבֶת ציון
	Shout aloud and sing for joy, you that inhabit Zion.
Jer 48:19	אל דרך עמדי וצפי יוֹשֶׁבֶת ערוער
	Stand by the road and watch, you that inhabit Aroer.

To put it shortly, within the context of Isaiah 40–55, it is most likely that the expressions מְבַשֶּׂרֶת ציון and מְבַשֶּׂרֶת ירושלם in Isa 40:9 are to be understood as 'heraldess of good tidings *to* Zion' and 'heraldess of good tidings *to* Jerusalem', respectively. The feminine participle, מְבַשֶּׂרֶת ('heraldess of good tidings'), can then be taken as a reference to a collective, analogous to the feminine participle forms in Isa 12:6 and Jer 48:19.

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2 Cf. GKC § 122[r]: 'All these words, in accordance with their meaning, are construed as masculine.'

3 The exception in Eccl 7:27 is generally viewed as a scribal error (cf. critical apparatus).

2.1.3. *Discourse Analysis*

Since ancient times readers of Isaiah 40–55 have been presented with the unidentified address of the imperatives in Isa 40:1–2. Because of the absence of a clear addressee(s) in these verses, the Septuagint supplies the vocative ἱερεῖς ('O you priests') at the beginning of Isa 40:1–2. A similar solution to this problem is found in the Targum, which inserts the vocative נביא ('O you prophets'). In modern scholarship, exegetes still struggle with the identity of the addressees in these verses. Current interpreters have shifted their attention from participants outside of the text to possible candidates within it. Consequently, they attempt to identify the audience of vv. 1–2 with one of the participants mentioned in the following verses. A view that has found a ready reception with modern exegetes is the proposal of Cross, who puts emphasis on the connection between Isa 40:1–8 and Isa 6:1–8. On the basis of that connection, Cross argues that the setting of this passage is that of a heavenly council, in which YHWH instructs his heralds. The anonymous addressees of vv. 1–2 convey the message of YHWH and start speaking themselves in vv. 3 and 6 (cf. Cross 1953: 275).

Another solution is offered by Freedman, who suggests that YHWH's command to comfort in vv. 1–2 is addressed to the participant 'all flesh' in v. 5. In order to reach that conclusion, Freedman changes the actual arrangement of Isa 40:1–11 into a 'logical or sequential order'. In Freedman's representation of Isa 40:1–11, v. 5 is moved to the end of the pericope to make clear that this verse serves as the finale of the passage (cf. Freedman 1987: 191–193). The attempts of both Cross and Freedman to identify the addressees of vv. 1–2 are not convincing in my opinion. Although both authors take the Masoretic Text of Isa 40:1–11 as their starting point, they do not offer proposals that emerge from the text itself. While Cross interprets this passage with the help of Isa 6:1–8, Freedman offers a logical rearrangement of the main parts of this pericope in order to grasp its meaning. It therefore seems best to leave the identity of the addressees in Isa 40:1–2 open for the time being and to see whether it is possible to fill it in later. This option is attractive because it appears that the identity of Jerusalem's comforters is still concealed in Isa 51:19.[4] The significance of this text is discussed in the section below.

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[4] See, for example, the rendering of Isa 51:19 in the NRSV: 'who will comfort you [i.e., Jerusalem]?'

As was stated in the introduction, the only explicit addressees in Isa 40:1–11 are the expressions מבשׂרת ציון ('heraldess to Zion') and מבשׂרת ירושלם ('heraldess to Jerusalem') in v. 9. The identification of these 'heraldesses of good tidings to Zion/Jerusalem' is, however, rather difficult on account of the troublesome link of this verse to the previous verses. There is little agreement among biblical scholars about the connection of vv. 9–11 to the first part of Isaiah 40. As a consequence, exegetes hold different views on the identity of the speaker in Isa 40:9. In recent exegetical literature one can find at least four answers to the question of who is speaking in v. 9:

1. YHWH himself speaks in v. 9. The imperatives in v. 9 are a continuation of the imperatives in vv. 1–2 ('says your God'). This means that the audiences of vv. 1–2 and 9–11 are one and the same (cf. Snaith 1967: 178).
2. The prophet speaks in v. 9. After allowing 'your God' (v. 1), one voice (v. 3), and another voice (v. 6) to speak, the prophet himself starts speaking in v. 9. Also in this case, vv. 9–11 is linked to vv. 1–2, but the two parts are not addressed to the same audience (cf. Koole 1997: 70).
3. The voice of v. 6 is still speaking in v. 9. At the end of v. 7, this voice first responds to the question of "what shall I call" by the anonymous participant 'he' through saying "the word of YHWH stands to eternity". In v. 9, the voice turns to another audience, that is, the heraldess of good tidings (cf. Van der Woude 2005: 78).
4. The anonymous participant 'he' who is ordered to call in v. 6 is the one who speaks in v. 9. The anonymous participant, who has often been identified as the Servant of the Lord, has been convinced by the voice's response to his complaint in vv. 7–8, and he in turn addresses the heraldess of good tidings (cf. Carr 1995: 62–63).[5]

In my perception, the last proposal for connecting vv. 9–11 to the previous verses is the most convincing. There are four arguments favoring this view, which considers the anonymous participant 'he' in v. 6 to be the speaker at the beginning of v. 9:

[5] The proposed identification of the anonymous participant in Isa 40:6 as the Servant of the Lord will not be examined more closely here as the main focus of the present study is the role of the participant Zion/Jerusalem in Isaiah 40–55.

1. If the speaker in v. 9 is identified with the anonymous participant 'he' of v. 6, vv. 9–11 should be understood as a continuation of the conversation between 'a voice' and the anonymous addressee in vv. 6–8. As a result, v. 9 is closely linked to the verses that immediately precede. The connection between vv. 6–8 and v. 9 is more likely than the identification of the addressees in v. 9 with the audience of vv. 1–2. The most important argument against that identification is not the shift from masculine plural in vv. 1–2 to feminine singular in v. 9 (cf. Isa 51:12) but the distance between these two calls.
2. Taking vv. 9–11 as a continuation of the conversation in vv. 6–8, there can be little doubt about the address of the command in v. 9. In v. 6 'a voice' orders an anonymous addressee to call. The addressee, however, replies, "What shall I call? All the flesh is grass …?" In response to this answer, the voice says in vv. 7–8, "Surely the people are grass … but the word of our God stands forever." If the suggestion that the anonymous participant 'he' of v. 6 is speaking in v. 9 is correct, it means that this participant was convinced by the response of the voice. As a result, the anonymous participant addresses 'the people' in v. 9 without protest.
3. The suggestion that the anonymous participant addresses 'the people' in v. 9 sheds light on the feminine forms that are used here. Many exegetes who defend option 2 or 3 above assume that Zion/Jerusalem herself is addressed in v. 9. In their view, this is the best way to explain the feminine forms that are found in this verse. The assumption that Zion/Jerusalem herself is addressed as a 'heraldess of good tidings' suggests that the command to comfort Jerusalem in vv. 1–2 has been fulfilled.[6] In Isa 40:1–11, however, there is no indication at all that Jerusalem's consolation has taken place. Thus it is more probable that this feminine form is used for addressing a collective. The most likely referent of the feminine forms in v. 9 are the collective nouns 'flesh' and 'people' in vv. 6 and 7.
4. The assumption that the anonymous participant 'he' of v. 6 starts speaking in v. 9 illuminates the use of the compound phrase אדני יהוה ('the Lord YHWH') in v. 10. Apart from the messenger formulae, this phrase is only found in Isaiah 40–55 in the utterances of the Servant

[6] Cf. Fokkelman (1981: 83): 'Whereas at first "Jerusalem" was inconsolable and still had to receive the message, it has now become bringer and passer-on of good tidings itself.'

of the Lord (cf. Isa 48:16;[7] 50:4, 5, 7, 9). If the suggestion that the anonymous participant stands for the Servant of the Lord is correct, the use of this phrase in v. 10 underscores the view that this participant is the speaker in v. 9.[8]

2.1.4. *The Participant Zion/Jerusalem*

The participant Zion/Jerusalem is mentioned twice in Isa 40:1–11. The first time is at the beginning of the pericope, in vv. 1–2, where an anonymous audience is ordered by YHWH to speak to the heart of Jerusalem. The second time is at the end of this passage, in v. 9, where the heraldess of good tidings to Zion/Jerusalem is called to announce the coming of YHWH as King. According to most exegetes, the announcement of YHWH's arrival in vv. 9–11 is the fulfillment of the command to comfort in vv. 1–2. In their perception, the proclamation of YHWH's kingship is the main theme of Isa 40:1–11. The consolation of Jerusalem is a logical result of this announcement. Those scholars therefore put emphasis on the connection between Isa 40:1–11 and Isa 52:7–10 in which, in response to the announcement to Zion that her God has become King (v. 7), the ruins of Jerusalem are called to burst into song (v. 9).

When taking a closer look at the references to Zion/Jerusalem in Isaiah 40–55, it becomes clear that there are connections between Isa 40:1–11 and more passages than just Isa 52:7–10. As was indicated in the introduction, there is an interesting connection between Isa 40:1–11 and 51:17–23. In both of these passages, the name 'Jerusalem' is explicitly mentioned. Furthermore, the consolation of Jerusalem is a prominent theme in both Isa 40:1–11 and 51:17–23. However, unlike Isa 40:1–11, Isa 51:17–23 does not put emphasis on the command to comfort Jerusalem but on the question of how she may be comforted (cf. v. 19). Although the syntax of this verse causes difficulties, one cannot escape the impression that the commission to comfort Jerusalem in Isa 40:1–2 has not yet been fulfilled in Isa 51:19.[9] Although Isa 51:3 tells us that YHWH has comforted Zion and all her waste places, it appears that Jerusalem is still deprived of comfort at

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7 Cf. Leene 1987: 209.

8 I thus disagree with Freedman, who maintains that the noun 'Lord' in Isa 40:9 is 'purely ornamental and is attached to the last occurrence of *yhwh* as a flourish, to vary from constant repetition' (Freedman 1987: 170).

9 The rendering of this verse is discussed at length in section 2.10.2.

the end of chapter 51 (cf. Isa 51:19). This impression is strengthened by the observation that in Isa 54:11 the supposed addressee Zion/Jerusalem is spoken to as 'you afflicted one, you tempest driven one, *you not comforted one* (לא נחמה)'. This text makes clear that, even after the announcement 'your God has become King' in Isa 52:7, the participant Zion/Jerusalem is still designated as 'you not comforted one'. It is doubtful, therefore, that Jerusalem is sufficiently comforted by the proclamation of the kingship of YHWH.

Given the depiction of Jerusalem in Isa 51:19 and 54:11, there is little reason for assuming that the command of YHWH to comfort Jerusalem at the beginning of Isa 40:1–11 has been fulfilled at its end. This conclusion is consistent with the assumption that Isa 40:1–11 does not reveal the identity of those who were ordered to speak to the heart of Jerusalem in vv. 1–2. The fact that the identity of Jerusalem's comforters is concealed in this passage explains why Jerusalem had not yet received consolation. The obvious persons for that task had not responded to YHWH's call to comfort Jerusalem. Isaiah 40:1–11 thus makes clear that Jerusalem must receive comfort, but it does not provide clues as to who is given the task of doing so. That means that at the end of Isa 40:1–11, the reader of Isaiah 40–55 is presented with the question of who will provide comfort to Jerusalem.[10] It is to be expected that the identity of her comforters will not be revealed until the end of Isaiah 40–55 because in Isaiah 54 the supposed addressee Zion/Jerusalem is still spoken to as 'you not comforted one' (cf. v. 11).

2.2. ISAIAH 41:21–29

Isaiah 41:21–29 contains clear references to Zion/Jerusalem. In v. 27 we find the name 'Zion' as well as the name 'Jerusalem'. The interpretation of Isa 41:27, nonetheless, has caused difficulties for exegetes. In attempting to understand the meaning of this verse, interpreters have raised questions concerning various aspects of this text. The first problem concerns the syntactic structure of Isa 41:27, which is widely recognized to be hard to understand. As a consequence, several exegetes have proposed to emend this text with the help of the ancient witnesses, such as the Septuagint

[10] A similar literary technique can be observed in Judg 4. Deborah's prediction that 'YHWH will deliver Sisera into the hand of a woman' is found in v. 9. The identity of this savior, however, is not revealed until the end of the story (cf. Amit 1987: 89–111).

and the great Isaiah scroll from Qumran (cf. Thomas 1967; Gelston 1993). Other scholars have defended the reading of this verse in the Masoretic tradition (cf. McEleney 1957; Janzen 1994). The question to be considered is whether the latter interpretations do justice to the linguistic signals in this text.

The second difficulty relates to the discourse structure of Isa 41:21–29. Various interpreters have called attention to the position of Isa 41:27 in the immediate context. In their opinion, v. 27 does not fit well into Isa 41:21–29 because it disturbs the regular structure of the passage. This view is adopted even by scholars who take the unity of Isaiah 40–55 as their point of departure. According to Leene, Isa 41:27 is best understood as an addition that was supplied later after the completion of Isa 52:7–10. Leene states: 'Ich stimme mit Kratz darin überein, daß Jes 41,27 dem Text vermutlich erst hinzugefügt worden ist, nachdem dieser inzwischen bis 49,12:16 und 52,7–10 fortgeschritten war' (Leene 1996: 814). Because the point of departure of this study is the text of Isa 41:21–29 as it stands in the Masoretic Text, we will concentrate on the position of v. 27 in the existing discourse structure.

The third problem is related to the presence of Zion/Jerusalem in this verse. Some exegetes argue that the names 'Zion' and 'Jerusalem' in v. 27 indicate that this verse is a later addition. According to Berges, this also holds true for the references to Zion/Jerusalem in Isa 44:26, 28; 45:13; and 46:13. In his 2006 paper, ' "Ich gebe Jerusalem einen Freudenboten" ', Berges maintains that, with regard to the various references to this participant in Isaiah 41–46, there is 'keine kompositorische Logik zu erkennen' (cf. Berges 2006: 321).[11] I have defended a different view with regard to the connection between these texts in my 2008 paper, 'The Counsellors of the Lord in Isaiah 40–55', where I argue that the promises to Zion and Jerusalem in Isa 41:27 cannot be detached from the occurrences of the names 'Zion' and 'Jerusalem' in Isa 44:26, 28 and 46:13. The observations in that essay serve as a basis for discussing the role of the participant Zion/Jerusalem in Isa 41:21–29 in this section.

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[11] At the end of his paper, Berges leaves room for the suggestion that the various references were inserted by the same redactor (cf. Berges 2006: 337, fn 55). See also his interpretation of v. 27 in his study on Isaiah 40–48: 'Dieser Vers geht daher wohl auf das Konto einer späteren Hand, welche die früheren Kyrus-Worte auf Darius I. aktualisierte (Jes 44,28b; 45,13; 46,13)' (Berges 2008: 211).

2.2.1. *Textual Hierarchy*

"Present your case," : 21a
says YHWH; : 21b
"bring forth your arguments," : 21c
says the King of Jacob. : 21d
Let them bring forth, : 22a
and let them declare to us : 22b
what is to happen. : 22c
The former things—: 22d
what they are, : 22e
declare, : 22f
so that we may take it to heart, : 22g
and know their outcome. : 22h
Or tell us the things to come; : 22i
declare : 23a
what will come hereafter, : 23b
that we may know : 23c
that you are gods. : 23d
In fact, do good, : 23e
or do harm, : 23f
that we may be afraid, : 23g
and see, together. : 23hQ[12]
See, you are nothing : 24a
and your work is worthless; : 24b
an abomination is he : 24c
who chooses you. : 24d

I have stirred up [one] from the north, : 25a
and he came, : 25bQK
from the rising of the sun he proclaims my name. : 25c
He treads upon rulers as on mortar, : 25d
and he is like a potter : 25e
who treads clay. : 25f
Who has declared [it] from the beginning, : 26a
so that we might know, : 26b
and [declared] from before, : 26c
so that we might say, : 26d
"It is right"? : 26e
No, there is no one who declares; : 26f
no, there is no one who announces; : 26g
no, there is no one who hears your words. : 26h

[12] *Kethib* has an imperfect form of the verb ירא (qal) ('to fear') for the imperfect form derived from the verb ראה (qal) ('to see').

The First [has declared] to Zion, : 27a
"See, see there they are," : 27b
and [declared] to Jerusalem, : 27c
"I give a herald of good tidings". : 27d
But when I look, : 28a
there is no one, : 28b
and when [I look] at them, : 28c
there is no one who counsels, : 28d
whom I might ask, : 28e
and who might give an answer. : 28f
See, they are all iniquity; : 29a
their works are nothing; : 29b
their images are wind and emptiness. : 29c

2.2.2. *Syntactic Remarks*

The Masoretic Text of Isa 41:27 presents us with several difficulties. We will not enter into all the details here but instead will concentrate on two main syntactic points. The first point is the absence of a verbal form in the first part of v. 27. The second one is the connection between the first and the last part of this verse. It is a long-held view among scholars that in the first part of v. 27 a verb of speaking has been elided.[13] McEleney (1957) and Janzen (1994) provide alternative interpretations of this verse, but neither of them is convincing in my view.[14] An argument supporting the view that a *verbum dicendi* is lacking in this verse is the observation that verbs of speaking have been easily omitted in other texts as well. In the Book of Isaiah several examples of this phenomenon are found, as the following KJV renderings show:[15]

Isa 3:6	When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler.
Isa 5:9	In mine ears *said* the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.
Isa 14:8	the fir trees rejoice at thee, and the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

13 Cf. Koole (1997: 201): 'Vulg inserts "dicet", and this is certainly not impossible in view of the verbs of speaking in v. 26.'

14 Janzen (1994: 602–604) maintains that the adjective ראשון ('first') should be understood, parallel to מבשׂר ('herald of good tidings'), as 'harbinger, first bearer of tidings'. The context of Isaiah 40–55, however, provides little evidence for that interpretation (cf. Isa 41:4; 44:6; 48:12). McEleney's view is discussed in the next section.

15 Further examples may be found in the study of Meier (1992: 35–36), who mentions Isa 16:2; 22:13; and 24:16.

Isa 22:15 Go, get thee unto this treasurer, even unto Shebna, which is over the house, *and say*, [16] What hast thou here?
Isa 45:14 they shall make supplication unto thee, *saying*, Surely God is in thee; and there is none else, there is no God.
Isa 56:12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink.

It is not surprising, therefore, that current renderings try to understand the first part of Isa 41:27 by inserting forms of verbs that occur in the immediate context. Traditional renderings, such as the KJV, supply a form of the verb אמר (qal) ('to say') (cf. v. 26d). More recent translations, such as the NIV, insert a form of the verb נגד (hi.) ('to tell, declare') (cf. vv. 26a, 26f). In the KJV and the NIV, v. 27 reads as follows:

Isa 41:27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. (KJV)
Isa 41:27 I was the first to tell Zion, 'Look, here they are!'
I gave to Jerusalem a messenger of good tidings. (NIV)

Both options appear to be syntactically acceptable.[16] Which of the two verbs of speaking is preferable is discussed in the section below. That section will also deal with the question concerning which form of that particular verb is required.

Next to be considered is the connection between the first and latter parts of Isa 41:27. Most exegetes concentrate their attention on the syntactic structure of the first part of v. 27. In their view, the interpretation of its second part causes no difficulties.[17] When taking a closer look at the syntactic structure of the second part, however, one becomes aware of the unusual word order of its clause constituents. If the word order of the Hebrew text is followed, the second part of v. 27 then reads:

Isa 41:27 to Jerusalem ⟨Co⟩ a herald of good tidings ⟨Ob⟩ I give ⟨Pr⟩.

The unusual word order of the second part of v. 27 can be illustrated by several texts in the Hebrew Bible that use the same verbal valency pattern: 'נתן (qal) ('to give') + something + ל ('to')'. In these texts, the direct object always appears at the end of the clause, as the following renderings demonstrate:

16 Examples of the verb אמר (qal) ('to say') in combination with the preposition ל ('to') are found in Isa 40:9; 41:6, 9, 13; 42:17; 43:6; 44:27; 45:1, 9, 10, 19; 49:3, 9; 51:16, 23; and 52:7 (cf. also section 1.2.2). Examples of the verb נגד (hi.) ('to tell, declare') in combination with the preposition ל ('to') are found in Isa 41:22; 44:7; and 48:5.

17 See, for example, the comment of Oswalt (1998: 104): 'Although the first colon of this verse [v. 27] is problematic, the second is clear.'

Gen 45:22 To Benjamin ⟨Co⟩ he [i.e., Joseph] gave ⟨Pr⟩ three hundred pieces of silver and five sets of garments ⟨Ob⟩.
Deut 3:15 To Machir ⟨Co⟩ I [i.e., Moses] gave ⟨Pr⟩ Gilead ⟨Ob⟩.
1 Sam 1:5 To Hannah ⟨Co⟩ he [i.e., Elkanah] gave ⟨Pr⟩ a double portion ⟨Ob⟩.

Given these syntactic constructions, it is unlikely that the prepositional phrase 'to Jerusalem' should be taken as a complement of the verb נתן (qal) ('to give') in the latter part of Isa 41:27. It is more reasonable that the phrase 'to Jerusalem' is connected to the elided verb of speaking in the first part of the verse. As a result, the two parts of v. 27 can be read as an elliptic construction.[18] That means that in the first part of v. 27 the elided verbal form governs as its complement the prepositional phrase 'to Zion', and in the second part it governs as its complement the prepositional phrase 'to Jerusalem'.[19] This proposal is supported by the elliptic constructions found in Isa 43:6 and 44:26, which read as follows:

Isa 43:6 I will say to the north, "Give them up,"
and [say] to the south, "Do not withhold".
Isa 44:26 the one who says of Jerusalem, "She will be inhabited,"
and [says] of the cities of Judah, "They will be rebuilt".

If the translation of Isa 41:27 in the KJV is followed, the proposed syntactic structure of v. 27 can be visualized in the following way:

Isa 41:27 The First [shall say] to Zion, "Behold, behold them,"
and [say] to Jerusalem, "I give one that brings good tidings".

2.2.3. *Discourse Analysis*

As was indicated in the introduction, the position of Isa 41:27 in the immediate context has been widely discussed. In attempting to deal with this problem, some exegetes have proposed considering v. 27 as a later addition. Others have tried to understand the position of v. 27 within the discourse structure of the immediate context. In discussing the position of Isa 41:27 within the discourse structure, McEleney argues that the line of reasoning in Isa 41:21–29 makes it hard to take YHWH as the subject of v. 27. He states: 'it

[18] A similar connection between the two parts of Isa 41:27 is defended by Korpel and De Moor in their study on Isaiah 40–55 (cf. Korpel and De Moor 1998: 102).

[19] The fact that the verbal form has been elided both in the first part of v. 27 and in the latter part does not present insurmountable obstacles. An example of the same phenomenon can be found in Ps 130:5–6, which reads: 'I wait for YHWH, my soul waits, and in his word I hope; [6] My soul [waits] for YHWH more than watchmen [wait] for the morning, watchmen for the morning.'

seems difficult to read verse 27 as having Yahweh for subject. The transition from an address to the gods, to Yahweh's promise of a messenger, back again to the gods is too abrupt' (McEleney 1957: 441–442). In his view, it is more likely that v. 27 is the continuation of the phrase אמריכם ('your words') at the end of v. 26 and that the adjective רִאשׁוֹן ('first') at the beginning of v. 27 is read as 'first news'. On that basis, McEleney understands Isa 41:27 as follows: 'None of the idols has said, "The first news (of Cyrus) for Zion: "Behold, here they are!" or "To Jerusalem, I am sending a messenger"' (cf. McEleney 1957: 442).

McEleney's interpretation is, however, not fully convincing. His proposal to understand the adjective 'first' at the beginning of v. 27 as 'first news' is less probable than the assumption that a verb of speaking has been elided in the first part of the verse, as was suggested in the previous section. Even though we do not follow McEleney's reading of v. 27, his observation that the line of reasoning in this passage makes it hard to take YHWH as the subject of v. 27 forces us to consider not only which *verbum dicendi* is elided here but also the form of that particular verb. So, the first question to be answered is which verb of speaking has been elided in the first part of v. 27. Text-syntactically, the form of the verb נגד (hi.) ('to tell, declare') at the beginning of v. 26 presents itself as the best candidate. In view of the discourse structure of Isa 41:21–29 as it stands, it is most likely that v. 27 is taken as the response to the question at the beginning of v. 26: 'who has declared from the beginning?' This suggestion is supported by similar syntactic constructions in the Hebrew Bible, in which a verbal question clause is followed by a clause in which the verbal form has been elided. Examples of this phenomenon are found in Judg 15:6;[20] 20:18;[21] 1 Kgs 20:14; and 2 Kgs 19:22 (= Isa 37:23), which read as follows:

Judg 15:6	The Philistines said, "Who has done this?" They said, "Samson, the Timnite's son-in-law, [has done this], because he has taken his wife and given her to his friend."
Judg 20:18	The Israelites said, "Who will go up first for us to battle against the Benjaminites?" YHWH said, "Judah [will go up] first."
1 Kgs 20:14	He [i.e., Ahab] said, "Who will start the battle?" He [i.e., the prophet] said, "You [will start the battle]."
2 Kgs 19:22	Against whom have you raised your voice and haughtily lifted your eyes? Against the Holy One of Israel [have you raised your voice].

[20] Cf. Judg 6:29: 'They said to one another, "Who has done this?" … they said, "Gideon son of Joash has done this."'

[21] Cf. Judg 1:1–2: 'The Israelites inquired of YHWH saying, "Who will go up first for us to battle against the Canaanites?" [2] YHWH said, "Judah will go up."'

With regard to the texts presented above, two observations can be made: first, the elided verbal form in the second clause is identical to the verbal form in the first clause; second, by presenting an explicit subject or complement, the second clause fills in the identity of the person referred to in the first clause. These two observations help in understanding the relation between the question in Isa 41:26 and the answer in Isa 41:27. The first observation shows that the elided verbal form in v. 27 must be a third person singular masculine perfect form. The second observation argues for taking the adjective 'first' in v. 27 as the explicit subject. In that light, the connection between the two clauses can be understood as follows:

Isa 41:26	Who has declared [it] from the beginning?
Isa 41:27	The First [has declared] to Zion, "See, see there they are".

This reading leads us to consider the position of v. 27 in the discourse structure of Isa 41:21–29. In light of the first part of chapter 41, there can be little doubt that the explicit subject 'the First' refers to YHWH himself (cf. Isa 41:4). McEleney, however, has raised objections to the suggestion that YHWH functions as subject in v. 27. In his view, the transition from an address to the idols (vv. 25–26) to the promises of YHWH (v. 27) and back again to the idols (vv. 28–29) is 'too abrupt' An argument against the objection of McEleney, however, is that, unlike in vv. 25–26 and 28, YHWH is not referred to in first person in v. 27 but in third person.[22] The fact that YHWH speaks about himself in third person in v. 27 causes the transition from vv. 25–26 to vv. 28–29 via v. 27 to be less abrupt.

Assuming that a third person singular masculine perfect form of the verb נגד (hi.) ('to tell, declare') has been elided in the first part of v. 27 and that the adjective 'first' functions as its subject, Isa 41:27 can be rendered as follows:

Isa 41:27	The First [has declared] to Zion, "See, see there they are,"
	and [declared] to Jerusalem, "I give a herald of good tidings".

2.2.4. *The Participant Zion/Jerusalem*

It can be seen that Zion and Jerusalem do not receive the same message in Isa 41:27. The most striking difference between the two announcements is that the proclamation to Zion refers to a group of people ("See, see there

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[22] Other examples of YHWH speaking about himself in the third person in Isaiah 40–55 are found in Isa 41:14 and 49:7.

they are"), while the message to Jerusalem speaks about a single messenger ("I give *a* herald of good tidings"). Although the announcements to Zion and Jerusalem in v. 27 do not fully correspond, several attempts have been made to bring these two utterances in line with one another. Particularly interesting are the attempts of Baltzer and Janzen to interpret Isa 41:27 with the help of the other passages in Isaiah 40–55 in which a herald or heraldess of good tidings occurs, namely, Isa 40:9–11 and 52:7–10 (cf. Baltzer 2001: 122; Janzen 1994: 600). Both authors, however, admit that the identification of the feminine messenger in Isa 40:9 with the single masculine messengers in Isa 41:27 and 52:7 is problematic (cf. Baltzer 2001: 122; Janzen 1994: 600, fn. 5). For that reason, it is better to examine first the connection between Isa 41:27 and other passages in Isaiah 40–48 in which Zion/Jerusalem is mentioned before attention is paid to the connection of this text to Isa 40:9–11 and 52:7–10.

As stated in the introduction, the relationship between Isa 41:27 and the other texts in Isaiah 41–46 where the participant Zion/Jerusalem is mentioned has been called into question by Berges. According to him, there is 'keine kompositorische Logik' with regard to the references to Zion/Jerusalem in these chapters. In my paper on the counselors of the Lord in Isaiah 40–55, however, I have demonstrated that there are clear lexical connections between the various passages in which the participant Zion/Jerusalem occurs. In that essay, I discussed at length the connection between Isa 41:27–29: 44:24–28; and 46:8–13 (cf. Oosting 2008: 376–379). Here I will deal only with the most obvious links between these three passages. Particularly noteworthy are the occurrences of the verb יעץ (qal) ('to counsel') in Isa 41:28 and the noun עצה ('counsel') in Isa 44:26; 46:10. This lexical connection provides a basis for assuming that Isa 41:27–29; 44:24–28; and 46:8–13 are connected to one another. Furthermore, it is worth mentioning that the first passage mentions both 'Zion' and 'Jerusalem' (Isa 41:27), while the second and the third passage refer either to 'Jerusalem' (Isa 44:26, 28) or to 'Zion' (Isa 46:13).

On that basis, it can be argued that the announcement concerning Zion in Isa 46:13 refers back to the promise to Zion in Isa 41:27, while the announcements concerning Jerusalem in Isa 44:24–28 refer back to the promise to Jerusalem in this verse. The connections between the various passages in Isaiah 41–46 can be visualized as follows:

41:27–29	YHWH's proclamations to Zion and Jerusalem
44:24–28	announcements concerning Jerusalem
46:8–13	announcement concerning Zion

The overview above shows that there are two lines of argument in Isaiah 41–46: one related to Zion and the other to Jerusalem. This observation may help in considering the identity of the group of people promised to Zion and the identity of the single messenger promised to Jerusalem. The group of people promised to Zion has traditionally been identified as the returning exiles. This traditional view has been called into question by Koole. He points out that: 'the context does not talk about returning exiles but about Cyrus' conquests' (Koole 1997: 202). There are, however, two arguments against Koole's objection. First, the returning exiles are mentioned several times in Isaiah 40–55. In some cases, the exiles are closely connected to Zion (cf. Isa 49:18, 22; 51:11). Furthermore, the connection between the returning exiles and Cyrus is more explicit in the remainder of Isaiah 40–55. A clear illustration is Isa 45:13, which reads: 'he [i.e., Cyrus] will rebuild my city and send away my exiles.' In light of these texts, the identification of the group of people in v. 27 as the returning exiles is highly probable.

Many exegetes have tried to identify the single messenger in Isa 41:27 with the heraldesses of good tidings in Isa 40:9 and with the herald of good tidings in Isa 52:7. As was argued above, the identification of the single messenger with the heraldess of good tidings in Isa 40:9 is problematic because the messengers in Isa 40:9 are feminine while the messenger in Isa 41:27 is masculine. The identification of the single messenger in Isa 41:27 with the single messenger in Isa 52:7 is doubtful for the following two reasons. First, the messenger in Isa 52:7 is connected to *Zion* as the end of v. 7 makes clear, which reads: 'who says to Zion, "Your God has become King"'. The herald of good tidings mentioned in Isa 41:27, on the other hand, is closely connected to *Jerusalem*. Assuming that the names 'Zion' and 'Jerusalem' are related to two lines of argument, it is doubtful whether the messenger promised to Jerusalem and the messenger speaking to Zion are one and the same. Second, the analysis of the syntactic structure of Isa 41:27 showed that the second part of this verse should not be rendered: 'I give a herald of good tidings to Jerusalem', but instead should be rendered: 'and [declared] to Jerusalem, "I give a herald of good tidings."' Consequently, there is no need to suggest that this messenger must still come to Jerusalem. The herald is probably already there. It is unlikely, therefore, that the herald in Isa 41:27 is the same as the herald of good tidings mentioned in Isa 52:7. What is more probable is that the single messenger in Isa 41:27 is to be identified as the Servant of the Lord who is introduced in the next passage, Isa 42:1–4. With regard to this Servant, it is said in v. 2 that 'he will not cry or lift up his voice'. These words may remind us of the call to the heraldess in Isa 40:9 'to raise her voice with strength'. In contrast to the group of heralds to Zion/Jerusalem in

Isa 40:9, the Servant does not lift up his voice. The suggestion the Servant of the Lord is referred to in Isa 41:27 will be examined further in the next section on Isa 44:24–28.

2.3. Isaiah 44:24–28

Several exegetes have called attention to the connection between Isa 44:24–28 and the next passage, Isa 45:1–7.[23] According to them, there are two literary arguments for that connection: the explicit mention of the name 'Cyrus' in both passages (cf. Isa 44:28; 45:1) and the presence of two framing hymns in which heaven and earth are called on to respond joyfully to the work of YHWH (cf. Isa 44:23; 45:8). From a text-syntactic point of view, however, the link of Isa 44:24–28 to the previous passage is more obvious than its connection to the following one. It is important to note that the assumed address of this passage, Jacob/Israel, is not explicitly mentioned in Isa 44:24–28. To understand the references at the beginning of this passage, '*your* Redeemer' and 'who formed *you* from the womb', this pericope must be linked to the previous passage, Isa 44:21–22, in which Jacob/Israel is explicitly addressed (cf. v. 21). Furthermore, besides Isa 44:21, 'Jacob/Israel' is also spoken to in Isa 43:1, 22; and 44:1. For that reason, it is appropriate to examine the connection of Isa 44:24–28 to the preceding passages before its connection to the immediately following passage, Isa 45:1–7, is considered.

The second point to be discussed here is the presence of the noun היכל ('temple') in Isa 44:28. The sanctuary is mentioned three times in Isaiah 40–55: once explicitly (Isa 44:28) and twice implicitly. The first implicit reference is the word 'holiness' in the phrase, שָׂרֵי קֹדֶשׁ ('princes of holiness') in Isa 43:28. The second implicit reference is the phrase כלי יהוה ('the objects of YHWH') in Isa 52:11. Most exegetes assume that the latter expression refers to the temple vessels (cf., e.g., Ackroyd 1972: 180, fn 2).

In view of the limited attention given to the sanctuary Blenkinsopp maintains that the temple holds a minor position in Isaiah 40–55. In his perception, the restoration of the temple is a significantly less important theme in these chapters than the rebuilding of the city of Jerusalem: 'While the author of chs. 40–48 does not seem to have much interest in the restoration of the Jerusalem temple and its cult, the expectation that the city devastated

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[23] See, for example, the 1997 paper of Fokkelman, 'The Cyrus Oracle (Isaiah 44,24–45,7) from the Perspectives of Syntax, Versification and Structure'.

by the Babylonians will be restored by Cyrus is frequently expressed (45:13; 49:14–18; 51:3)' (Blenkinsopp 2000: 247). Schoors, on the other hand, argues that the city of Jerusalem is closely connected to the sanctuary. In his view, the interest of the author, 'in the restoration of Zion as centre of the nation, is hardly conceivable without any reference to the temple' (Schoors 1973: 269). To decide which opinion is most appropriate, we must first examine the linguistic signals in this passage.

2.3.1. *Textual Hierarchy*

Thus says YHWH, your Redeemer, who formed you from the womb: : 24a
I am YHWH, : 24b
who makes all things, : 24c
who alone stretches out the heavens, : 24d
who spreads out the earth by myself, : 24eQ[24]
who frustrates the omens of liars, : 25a
and makes fools of diviners; : 25b
who turns back the wise, : 25c
and makes their knowledge foolish; : 25d
who confirms the word of his Servant, : 26a
and fulfills the counsels of his messengers. : 26b

[I am] the one who says of Jerusalem, : 26c
"She will be inhabited," : 26d
and [says] of the cities of Judah, : 26e
"They will be rebuilt : 26f
and I shall raise her ruins"; : 26g
the one who says to the deep, : 27a
"Be dry : 27b
and I shall dry up your rivers"; : 27c
the one who says of Cyrus, : 28a
"My shepherd [he is], : 28b
and he will fulfill all my pleasure," : 28c
in order to say of Jerusalem, : 28d
"She will be rebuilt : 28e
and be founded as a temple." : 28f

2.3.2. *Syntactic Remarks*

The exegetical literature on Isa 44:24–28 shows that the syntactic structure of v. 28 requires particular attention. In current studies, notice is frequently taken of two syntactic difficulties that are found in this verse. The first

[24] *Kethib* has מי אתי ('who was with me?') for מאתי ('by myself').

problem concerns the relation between the imperfect form תוסד and the noun היכל ('temple') at the end of the verse. The form of the verb יסד (ni.) ('to be founded') is either a second person singular masculine or a third person singular feminine, whereas the gender of the noun is masculine (cf. BDB 228). The second syntactic difficulty concerns the question of how to link the expression ולאמר ('and to say') in v. 28d to one of the previous clauses. The connection of the infinitive to the preceding clauses is not only interesting at the level of syntax; it also touches on the question at discourse level of who is speaking in the second part of Isa 44:28. For that reason, the latter syntactic problem will be discussed in the next section.

The present section concentrates on the relation between the verbal form תוסד ('you are founded' or 'she is founded') and the noun היכל ('temple') at the end of Isa 44:28. In current exegetical literature one finds two interpretations of this relation. Some exegetes argue that the verbal form תוסד must be taken as a second person masculine form. An example of this view is Fokkelman's interpretation of v. 28 in his paper on Isa 44:24–45:7. In addition to his proposal to read the verbal form תוסד as 'you are founded', he assumes that the 'preposition *l*[e] does double duty and changes its meaning in the B-colon' (Fokkelman 1997: 312). In his view, Isa 44:28 is correctly understood by the JPS translation, in which the latter part of v. 28 reads:

Isa 44:28 He shall say of Jerusalem, "She shall be rebuilt",
And to the Temple: "You shall be founded again". (JPS)

Most biblical scholars do not find this interpretation of v. 28 convincing. For example, Koole notes: 'this [reading] makes the construction of the line ("of Jerusalem … to the temple") tortuous' (Koole 1997: 426–427). In their view, it is more likely that, like in Assyrian, the noun היכל ('temple') in v. 28 should be taken as feminine. An example of this interpretation is the reading of Isa 44:28 by Schoors. Taking the noun 'temple' as an exceptional generic feminine, Schoors tries to solve the disagreement between the feminine form תוסד ('she is founded') and the masculine noun היכל ('temple') at the end of Isa 44:28 (cf. Schoors 1973: 267). The result of this reading is that the noun היכל ('temple') can be easily understood as subject of the verbal form תוסד ('she is founded'). On the basis of this interpretation, Schoors renders the latter part of v. 28 as follows:

Isa 44:28 saying of Jerusalem: She shall be built,
and the foundation of the temple shall be laid! (Schoors)

Nonetheless, it should be noted that the proposed exceptional feminine gender of the noun 'temple' is not the only difficulty related to the explanation of Schoors. With regard to his interpretation of Isa 44:28, two syntactic

remarks can be made. First, in most cases, the noun היכל ('temple') has the definite article if the temple of Jerusalem is referred to; yet, in Isa 44:28, the definite article is lacking. The absence of the definite article is usually explained on the basis of Isa 66:6 (cf. KBL 231). The parallel between Isa 44:28 and 66:6, however, is not fully convincing because in Isa 66:6 the undetermined phrase 'a temple' is parallel to the undetermined phrase 'a city' while in Isa 44:28 the undetermined phrase 'a temple' is parallel to the definite phrase 'Jerusalem'.

Second, the verbal form תוסד, which occurs at the end of v. 28, is a form of the Niphal stem. It is striking, however, that all other texts in the Hebrew Bible that tell us that the foundation of the temple was laid employ forms of either the Pual or the Hophal stem, as the following renderings show:

1 Kgs 6:37	*the foundation* of the house of YHWH *was laid* (יֻסַּד).
Hag 2:18	*the foundation* of the temple of YHWH *was laid* (יֻסַּד).
Zech 8:9	*the foundation* of the house of YHWH of hosts *was laid* (יֻסַּד).
Ezra 3:6	*the foundation* of the temple of YHWH *was* not yet *laid* (יֻסָּד).
Ezra 3:11	*the foundation* of the house of YHWH *was laid* (הוּסַד).

On the basis of these observations, I propose that the last clause of Isa 44:28 should be understood in a different way. In my view, the last clause of Isa 44:28 should be read in the same way as the last clause of Isa 51:12. In both Isa 44:28 and 51:12, a verbal form of the Niphal stem is preceded by a noun without the definite article. The syntactic structure of the last clause of Isa 51:12 has been discussed at length in section 1.2.6. With reference to the syntactic construction in Jer 26:18 and Mic 3:12, the last clause of Isa 51:12 was rendered: '*like grass* (חציר) he is given up.'

The syntactic structure of the last clause of Isa 51:12 provides a foundation for arguing that the noun היכל ('temple') in Isa 44:28 does not function as subject but as adjunct. The subject of the last clause should be the proper noun 'Jerusalem' taken from the previous clause. The gender of the proper noun 'Jerusalem' agrees with the third person feminine verbal form in the last clause. As a result, the latter part of Isa 44:28 reads:

Isa 44:28 and to say of Jerusalem, "She will be rebuilt
and she will be founded *as* a temple."

2.3.3. *Discourse Analysis*

Several exegetes have argued that Isa 44:24–28 can be divided into two parts: vv. 24–26b and 26c–28. A clear argument supporting this division is the fact that up to v. 26b participle forms without the definite article are used while from v. 26c onwards participle forms with the definite article are present.

According to Schoors (1973: 271), this transition 'is not an accidental change without any meaning'. That view is confirmed by the syntactic structure of Isa 41:13. This verse is built up in the same way, as the rendering below demonstrates:[25]

Isa 41:13 For I am YHWH your God, *who holds* (מחזיק) your right hand;
the one who says (האמר), "Do not fear, I will help you."

By analogy with Isa 41:13, the discourse structure of Isa 44:24–28 can be portrayed as follows:

Isa 44:24	Thus says YHWH:
	I am YHWH,
	who makes all things …
Isa 44:25	who frustrates the omens of liars …
	who turns back the wise …
Isa 44:26a	who confirms the word of his Servant …
Isa 44:26c	[I am] the one who says of Jerusalem …
Isa 44:27	the one who says to the deep …
Isa 44:28	the one who says of Cyrus …
	and to say (ולאמר) of Jerusalem …

The discourse structure presented above shows that the sequence of the participle forms is disturbed at the beginning of the second part of v. 28. Instead of the previous participle forms, the text here has an infinitive construct of the verb אמר (qal) ('to say') with the preposition ל preceded by the conjunction ו. The expression ולאמר ('and to say') at the beginning of v. 28d presents us with the question of how the infinitive must be connected to what precedes. As stated above, this question is not only interesting from a syntactic point of view but the answer to this question is also important for tracing the identity of the speaker in the second part of v. 28. Finally, the answer may shed light on the meaning of the announcement concerning Jerusalem within the broader context.

In current exegetical literature one finds two different solutions to the problem of how the infinitive לאמר preceded by ו is connected to the previous clauses. Some exegetes argue that the infinitive with ל should be linked to the participle form האמר ('who says') at the beginning of v. 28. This option is defended, for example, by Beuken with reference to the grammar of König § 413[u] (cf. Beuken 1979: 231). According to Beuken, YHWH speaks at the

[25] The similarity between the syntactic structures of Isa 44:24–28 and Isa 41:14 has already been noticed by Lugtigheid 2001: 201, fn 15.

beginning of v. 28 and he continues speaking in the latter part of the verse. The same interpretation seems to underlie the translation of Isa 44:28 in the NRSV, which reads:

Isa 44:28 who says of Cyrus, "He is my shepherd …";
and who says (ולאמר) of Jerusalem, "It shall be rebuilt".

Other interpreters argue that the infinitive לאמר should be connected to the previous imperfect form, ישלם ('he will fulfill'), in v. 28. That view is held by Fokkelman in his paper on Isa 44:24–45:7. Referring to GKC § 114p, he points out that the conjunction ו should be understood as a *waw explicativum* (cf. Fokkelman 1997: 311–312). According to Fokkelman, Cyrus is the one who speaks in the second part of Isa 44:28. The same interpretation seems to underline the rendering of v. 28 in the NIV, which reads:

Isa 44:28 who says of Cyrus, 'He is my shepherd …;
he will say (ולאמר) of Jerusalem, "Let it be rebuilt".'

Although one gets the impression that the solutions offered by Beuken and Fokkelman make sense syntactically, neither of them is fully convincing.[26] Beuken assumes that the infinitive with ל should be linked to the participle form האמר ('the one who says') at the beginning of v. 28, but he does not explain why this participle is continued by an infinitive construct form and not by another participle form. Suggesting only that we are dealing here with a 'stylistic variant', he does not examine the remarkable shift more closely. According to Fokkelman, the infinitive with ל continues the previous imperfect form in v. 28. As a consequence, he maintains that Cyrus is the one who speaks in the second part of this verse. It is striking, however, that Cyrus in the previous lines is not introduced as a messenger but as a shepherd. Thus, it is rather unexpected that he starts speaking in the latter part of v. 28. Moreover, this would be the only place in Isaiah 40–55 where Cyrus himself speaks.

These considerations lead us to propose a third possibility for connecting the expression ולאמר ('and to say') to the previous clauses. This option takes the expression לאמר ('and to say') in v. 28d neither as the continuation of

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[26] This impression is confirmed by the grammar of Joüon and Muraoka. According to this grammar, one can find several texts in the Hebrew Bible in which 'the infinitive with ל preceded by ו continues a preceding verb (or nominal clause) and virtually has the value of a finite form' (JM § 124p). Joüon and Muraoka mention Jer 44:19 as an example of a continuation of a participle form and Jer 19:12 as an example of the continuation of an imperfect form.

the participle form in v. 28a nor as the continuation of the imperfect form in v. 28c but as the continuation of the complex vv. 28a–c, which is introduced by the participle האמר ('the one who says'). This proposal is supported by the syntactic structure in Jer 17:10: an infinitive of the verb נתן (qal) ('to give') with the preposition ל preceded by the conjunction ו continues the two previous clauses, in which participle forms function as predicates. The syntactic structure of this verse can be presented as follows:

Jer 17:10

I, YHWH, test the mind
and search the heart,
in order to give (ולתת) to all according to their ways.

By analogy with the construction in Jer 17:10, the connection of the infinitive לאמר in v. 28d to the previous clauses can be understood as follows:[27]

Isa 44:28

the one who says of Cyrus, : 28a
"My shepherd [he is], : 28b
and he will fulfill all my pleasure"; : 28c
in order to say (ולאמר) of Jerusalem … : 28d–f

This reading may help in tracing the identity of the one who speaks in the second part of v. 28. As was indicated above, the suggestion of Beuken that YHWH speaks here once again and the solution of Fokkelman that Cyrus is the one who speaks both face difficulties. The syntactic structure of v. 28 presented above, however, provides a basis for reconsidering the proposed identifications of the speaker in the latter part of this verse. Given the connection of the infinitive לאמר to the beginning of the verse, it is unlikely that Cyrus starts speaking in v. 28d. Because there is no indication that a change of speaker takes place, it is more probable that in the latter part of v. 28, YHWH is still speaking. That means that YHWH continues to speak in the second part of Isa 44:28. The word of YHWH concerning Jerusalem is in line with his speaking about Cyrus. By calling Cyrus his shepherd, YHWH is able to announce that Jerusalem will be rebuilt and founded as a temple.

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[27] The proposed link of the infinitive לאמר in v. 28d to the beginning of v. 28 is supported by a similar connection in Prov 7:4–5, which reads: 'Say to wisdom, "You are my sister," and call understanding your intimate friend, [5] *so that you keep away* (לשמרך) from the strange woman.'

This conclusion brings us to consider the meaning of the announcement concerning Jerusalem in the broader context. The first part of Isa 44:24–28 ends with the promise that YHWH confirms the word of his Servant and fulfills the counsels of his messengers (v. 26), while the latter part ends with the announcement that Cyrus will fulfill all his pleasure (v. 28). It seems to be no coincidence that in both cases an imperfect form of the verb שׁלם ('to fulfill') is employed. The first time it is used to express that YHWH himself will fulfill the words of his messengers. The second time this verbal form is used with regard to the work of Cyrus. The connection between these two announcements can simply be explained. The reason that YHWH has appointed Cyrus as his shepherd is to confirm the word of his Servant concerning Jerusalem. By calling Cyrus his shepherd, YHWH opens up the possibility that the message of his Servant will be fulfilled.

In light of this conclusion, it is not hard to understand why the Servant of the Lord refrains from speaking in Isa 42:2. As was proposed in section 2.2.4, the herald of good tidings that was promised to Jerusalem in Isa 41:27 can be identified as the Servant of the Lord in Isa 42:1–4. With regard to this Servant, however, it was said in Isa 42:2 that 'he will not cry or lift up his voice'. In Isa 44:24–28, it becomes clear why there was no need to do so. YHWH himself will fulfill the word of his Servant concerning Jerusalem, by calling King Cyrus his shepherd. The work of Cyrus paves the way for the foundation and the rebuilding of Jerusalem. The proposed connection between the depictions of the Servant of the Lord in Isa 41:27, 42:1–4 and 44:28 is supported by the linguistic observation that Isa 44:24–28 is closely linked to the previous chapters.

2.3.4. *The Participant Zion/Jerusalem*

As was already mentioned in the introduction, Isaiah 40–55 shows little interest in the temple. Unlike in the Book of Ezra, the temple of Jerusalem seems to play a minor role in these chapters. That impression is strengthened by the syntactic reading of Isa 44:28 discussed above. When analyzing the syntactic structure of this verse, it came to the fore that in Isa 44:28 the temple is not depicted as an independent entity but is only mentioned in connection to Jerusalem. With regard to this city, it is said in v. 28 that 'she will be founded *as* a temple'. This conclusion underscores the observation of Blenkinsopp that the rebuilding of the city of Jerusalem holds a prominent position in Isaiah 40–55. Whereas the Book of Ezra and the end of 2 Chronicles put emphasis on the rebuilding of the *house* of YHWH

by order of King Cyrus (cf. Ezra 1:2; 4:3; 5:13, 17; 6:3; 2 Chr 36:23), Isaiah 40–55 concentrates on the rebuilding of the *city* of YHWH (cf. Isa 45:13).

The assumption that the noun 'temple' in Isa 44:28 does not refer to an independent entity does not mean that the author of Isaiah 40–55 had no interest in the temple cult. The cult of the temple is instead incorporated into the city of Jerusalem.[28] It seems to be no coincidence that Isaiah 40–55 speaks twice about 'the holy city', namely, in Isa 48:2 and 52:1. The first text only mentions the designation 'the holy city'. In the second text, however, this designation is an apposition to Jerusalem: 'Jerusalem, the holy city'. The latter text also contains a further explanation of the designation 'the holy city'. The last part of Isa 52:1 reads: 'for there will no more come into you an uncircumcised and unclean person.' The announcement that Jerusalem will be founded as a temple thus serves as an indication that Jerusalem will be rebuilt as a holy city.

Nonetheless it is noteworthy that Isa 44:24–28 only mentions the inhabitation of Jerusalem and the laying of her foundations. In the last verse of Isa 44:24–28, it says that 'Jerusalem will be *founded* as a temple', but this passage does not talk about the walls or the gates of Jerusalem. Although it cannot be denied that foundations are meant for building walls upon (cf. Zech 8:9; Ezra 3:10; 2 Chr 3:3), it seems that the rebuilding of Jerusalem as a walled town had not yet been completed. This conclusion is supported by the mention of the ruins of Jerusalem in Isa 52:9. The reference to Jerusalem's ruins in Isa 52:9 is a clear indication that the city of Jerusalem had not yet been rebuilt; however, the rebuilding of this city appears to be near at hand, because in Isa 52:9 the ruins of Jerusalem are called on to burst into song and to sing together for joy.

2.4. Isaiah 45:9–13

In recent exegetical discussions on Isa 45:9–13, the participant Zion/Jerusalem has not received much attention. Most studies concentrate on the role of the Persian king, Cyrus, and on his relation to the people of Israel in exile. It should thus come as no surprise that it has been generally assumed that the people of Israel are the addressees of this pericope and that YHWH's decision to use the pagan ruler, Cyrus, to liberate his people is its main theme.

[28] The implication of the syntactic reading of Isa 44:28 for the interpretation of the expression כלי יהוה ('the objects of YHWH') in Isa 52:11, which has been widely interpreted as 'the temple vessels', will be discussed in section 2.11.

Over against this traditional interpretation, Leene holds the view that this passage is not addressed to Israel but to the nations that became victim to Cyrus's coming. According to him, 'A more satisfactory exegesis of the passage is reached when we start with the assumption that it is not addressed to Israel but to the nations of the world' (Leene 1974a: 320). In the perception of Leene, Isa 45:9–13 should not be taken as a dispute between YHWH and the people of Israel, but as a dispute between YHWH and the nations. To support his suggestion that the nations are addressed in this passage, Leene argues that they are also mentioned in Isa 45:14, where it says that they and their treasures were handed over by Cyrus to the exiles who are on their way to Zion.[29] This alternative interpretation offered by Leene is not considered convincing by most exegetes. Naidoff, for example, points out that it is scarcely conceivable that the nations or their gods 'could issue such a challenge to Yahweh' here, whereas in other parts of Isaiah 40–55 'the gods are unable even to speak in their own defense' (cf. Naidoff 1981: 182). For that reason, it seems wiser to hold on to the traditional view that Israel, or at least part of it, is spoken to in this passage.

Although we do not follow Leene in his suggestion that the nations are addressed in Isa 45:9–13, two other arguments brought forward in his paper are worth consideration. First, Leene maintains that the generally accepted view that the messianic role of the pagan Cyrus is the purport of this passage cannot be drawn from the text itself. According to him, 'it gives the impression of a commonly held prejudice rather than an actual conclusion drawn from the words of the text itself' (Leene 1974a: 309). Therefore, it is worth examining the linguistic signals in this passage in order to find out its main theme. Furthermore, in his essay Leene puts emphasis on the connection between Isa 45:9–13 and the beginning of the next passage, Isa 45:14–17. If Leene is correct in his suggestion that the group 'my exiles' in v. 13—the group who is underway to Zion—is addressed in Isa 45:14–17, it is likely that the audience of Isa 45:9–13 is in some way connected to these exiles.

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29 'When we put the pieces of the puzzle together, the following concrete version emerges in 14: during their return (cf. *šlḥ* pi., 13) the exiles (cf. *gālût*, 13) will carry the treasures with them (*hyh l*^{e}), and be followed (*hlk 'aḥar*) by the captives (*bazziqqîm*), which Cyrus will have transferred (*'br 'al*) to them with a view to the rebuilding of Sion (cf. *bnh 'îr*, 13)' (Leene 1974a: 327).

2.4.1. *Textual Hierarchy*

Woe to him who contends with his maker : 9a
He is a potsherd among the potsherds on the ground. : 9b
Does clay say to its maker, : 9c
"What are you making, : 9d
since your work—: 9e
there are no hands for it"? : 9f
Woe to him who says to a father, : 10a
"What are you begetting?" : 10b
and [says] to a woman, : 10c
"With what are you in labor?" : 10d

Thus says YHWH, the Holy One of Israel and its maker: : 11a
Ask me of the things to come : 11b
Command me about my children and the work of my hands. : 11c
I myself made the earth : 12a
and created mankind upon it. : 12b
I, : 12c
my hands stretched out the heavens : 12d
and I commanded all their hosts. : 12e
I myself have stirred him up in righteousness, : 13a
and I make all his ways straight; : 13b
it is he who will rebuild my city : 13c
and send away my exiles. : 13d
[It was] not for a price : 13e
or a bribe, : 13f
says YHWH of hosts. : 13g

2.4.2. *Syntactic Remarks*

It is widely recognized that Isa 45:9 presents a complex syntactic structure (cf., e.g., Leene 1974a: 311). Especially the interpretation of the connection between the various clauses in the second half of the verse has caused difficulties for exegetes. This can be illustrated by the different renderings of v. 9 in the KJV and the NRSV. The first translation suggests that the second half of Isa 45:9 should be read as an elliptic construction, while the second translation assumes that the direct speech that started in the first part is continued in the second part. In the KJV and the NRSV, the second half of Isa 45:9 reads as follows:

Isa 45:9	Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? (KJV)
Isa 45:9	Does the clay say to the one who fashions it, "What are you making"? or "Your work has no handles"? (NRSV)

It is worth noting that the two renderings disagree not only on the syntactic structure of the latter part of Isa 45:9 but also on the interpretation of the expression אין ידים לו at the end of the verse. Reading the expression as 'he has no hands', the KJV suggests that the expression refers to the potter himself. The clay blames the potter for having no hands. The NRSV, on the other hand, renders the expression as 'it has no handles', suggesting that the work of the potter has no handles. The clay accuses the potter that his work is incomplete. Both of these interpretations of the expression אין ידים לו at the end of Isa 45:9, however, have certain shortcomings. The suggestion of the NRSV that this expression refers to the potter's work and consequently should be understood as 'your work has no *handles*' has frequently been rejected with reference to the expressions 'arms' in Exod 26:17; 1 Kgs 10:19; and 2 Chr 9:18.[30] The interpretation of the KJV, which suggests that the expression refers to the potter himself, faces the difficulty that the reading of v. 9 as an elliptic construction is not fully convincing. The main objection to that reading is that it supposes that the undetermined phrase 'clay' in the first part is parallel to the determined phrase 'your work' in the latter part of the verse.[31] By doing so, this reading ignores the connection between the second person singular masculine verbal form, 'you make', and the second person singular masculine suffix, '*your* work'. The connection between these two masculine forms, however, seems to be of vital importance for understanding the relation between the two parts of the second half of Isa 45:9. Therefore, it is best to examine the syntactic structure of this half-verse first, before turning to the interpretation of the expression 'he has no hands' at the end of v. 9.

To understand the relationship between the two parts of the half-verse, it may be helpful to look for similar syntactic constructions in the Hebrew Bible, in which an interrogative clause is followed by a clause containing the particle of nonexistence אין. Two examples of such a construction are found in 2 Sam 18:22 and Neh 2:2, which are translated in the NRSV as follows:

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30 See, for example, the comment of Oswalt who notes: 'when the word is used figuratively (as for the "arms" of the throne, 1 K. 10:19), it occurs regularly in the feminine plural, not the dual, as here' (Oswalt 1998: 209).

31 Another argument against that interpretation is found in the paper of Leene. He points out that the noun פעל ('work') in the Hebrew Bible usually means 'labour', 'work', or 'deed' and not a concrete 'piece of work' (cf. Leene 1974a: 312).

2 Sam 18:22 Joab said, "Why will you run, my son,
seeing that you have no reward for the tidings?"
Neh 2:2 So the king said to me, "Why is your face sad,
since you are not sick?"

It is worth noting that in both constructions an opposition is present. The question in the first clause of the text is explained by the observation brought to the fore in the second clause. A comparable contrast seems to underlie the syntactic construction in Isa 45:9. The question 'what are you making' in its first part is underlined by the observation in the latter part that 'there are no hands for it'. Given the structure of the latter part, it is likely that the suffix 'it' refers to the phrase 'your work'. As a consequence, the latter part of the verse emphasizes the absence of hands for the work.[32] By analogy with the parallel constructions mentioned above, the syntactic construction in Isa 45:9 can be understood as follows:

Isa 45:9 Will clay say to its maker, "What are you making,
since your work—there are no hands for it"?

The syntactic structure of Isa 45:9 presented above is helpful for interpreting the expression 'he has no hands' at the end of the verse. This reading makes clear that this expression does not refer to the hands *of* the potter, as the KJV suggests, nor does it refer to the handles *of* the potter's work, as the NRSV proposes, but instead it refers to the absence of hands *for* the potter's work. This observation implies that there are no skilful hands for the work to be done. The clay blames the one who formed him for his incapacity to do his job. The echo of this accusation in v. 9 is probably found in v. 12, where YHWH emphasizes that it was his hands that stretched out the heavens and commended all their hosts.

This conclusion brings us to consider the interpretation of the metaphoric language in v. 9. It goes without saying that the clay and its maker in this verse represent the audience addressed and their creator, YHWH, respectively (cf. Isa 64:7; Jer 18:6). As clay is not in a position to be critical of the capacity of the one who fashions it, in the same way the addressees are not in a position to cast doubt on the skills of their maker, YHWH. Just like the clay, the addressees are not able to criticize the quality of the work of their maker. The precise point that is at issue in the debate between the addressees and YHWH will be discussed in the next section.

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32 The reading of the preposition ל at the end of Isa 45:9 as 'for' is supported by the use of this preposition in 2 Kgs 19:3; Isa 37:3; Jer 8:17; 14:19; and Nah 3:19.

2.4.3. *Discourse Analysis*

It is widely assumed that Isa 45:9–13 offers a reply to Israel's objections to the plan of YHWH to deliver them from exile by means of the Persian king, Cyrus. Most exegetes agree that the subject of discussion in this passage is YHWH's decision to use this pagan ruler. That view is held, for example, by Oswalt, who notes: 'How shocking for them to hear that their deliverer would be a pagan who did not even know the Lord, Yahweh (45:5)' (Oswalt 1998: 208). As stated in the introduction, Leene has pointed out that that interpretation can hardly be deduced from the text of this passage itself. In his perception, the portrait of Cyrus in v. 13 does not provide a basis for assuming that his heathen background is the point at issue in this passage.

Before entering into the debate on the main issue of this passage, we should thus look at the portrait of Cyrus in Isa 45:9–13. His position in the discourse structure is of great importance for discussing the main issue of this passage. As the point of departure for the examination of v. 13 we take the translation of this verse in the NRSV. This rendering is exemplary of the traditional understanding of the text-syntactic structure of Isa 45:13:

Isa 45:13 I have aroused Cyrus in righteousness,
and I will make all his paths straight;
he shall build my city and set my exiles free,
not for price or reward, says the LORD of hosts.

With regard to this rendering, two text-syntactic remarks can be made. First, the clauses 'he shall build my city' and 'he shall set my exiles free' are closely linked to one another. Because of the omission of the subject in the latter clause, the subject of the first clause applies to the latter clause as well. Given the close connection, it is likely that the clause at the end of the verse, 'not for price or reward', must be linked to both clauses. An argument supporting this link is the observation that the expression 'not for price or reward' is not preceded by the conjunction ו ('but') (cf. Isa 48:10). The difficulty of this interpretation, however, is that it is hard to relate the expression 'not for price or reward' to the announcement that Cyrus will rebuild God's city in the first clause. For that reason, several exegetes have suggested that the expression 'not for price or reward' refers only to Cyrus's liberation of the exiles and not to his rebuilding of the city. Koole, for example, argues that the expression לא במחיר ולא בשחד means 'not for a price or a bribe' and must be related to Cyrus's rightful act to liberate the exiles. He states: 'Verse bB thus means that Cyrus need not be bribed for what is really an unlawful decision; on the contrary, his decision to free Israel is the result of צֶדֶק (v. 13a!), and in this way Cyrus acts rightfully' (Koole 1997: 461). In my view, Koole rightly

points out that the expression לא במחיר ולא בשחד in Isa 45:13 has the meaning 'not for a price or a bribe' (cf. Mic 3:11), but his interpretation of v. 13 ignores the syntactic connection between this expression and the rebuilding of the city by Cyrus in the previous clauses.

The second remark concerns the connection of the clauses 'he shall build my city and set my exiles free' to the previous clauses. In the rendering of Isa 45:13 in the NRSV, this connection is marked by a semicolon. The use of a semicolon at this transition is justifiable on account of the pronoun הוא at the beginning of the third clause of Isa 45:13, which reads: '*he* (הוא) shall build my city'. According to GKC § 136[a], the pronoun הוא can be taken as a demonstrative pronoun, which 'refers to a person or thing already mentioned or known'.[33] In light of this interpretation, the pronoun הוא in Isa 45:13 at the beginning of the third clause of v. 13 can be understood as referring to the direct object in the first two clauses of the verse: 'I have aroused *him* in righteousness, and I will make all *his* paths straight'. As a consequence, it is likely that the clauses 'he shall build my city and set my exiles free' are subordinated to the first two clauses of v. 13. This conclusion opens up the possibility that the expression 'not for a price or a bribe' at the end of v. 13 should not be linked to the two previous clauses but to the first two clauses of the verse. This connection is supported by the syntactic construction found in Josh 24:12. The expression לא בחרבך ולא בקשתך ('not by your sword or by your bow') at the end of this verse is linked to its first clause even though the sequence is interrupted by an imperfect consecutive clause. The syntactic structure of Josh 24:12 can be portrayed as follows:

Josh 24:12

I sent 'the hornet' ahead of you;
and it drove out (ותגרשׁ) before you the two kings of the Amorites.
[It was] not by your sword
or by your bow.

On the basis of this construction, it is likely that the connection between the first two clauses of Isa 45:13 and the clauses 'not for a price or a bribe' at the end of the verse is interrupted by the clauses 'he shall build my city' and 'he shall set my exiles free'. That means that the expression 'not for price or reward' does not refer to the actions of Cyrus but to his rousing by YHWH. By analogy with the syntactic structure of Josh 24:12, the clause connections in Isa 45:13 can be presented as follows:

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33 Examples of the use of the pronoun הוא as demonstrative are found in Gen 10:8; 2 Sam 7:12–13; 1 Kgs 14:3; 1 Chr 1:10; and 17:11–12.

Isa 45:13

I myself have stirred him up in righteousness, : 13a
and I make all his ways straight; : 13b
it is he who will rebuild my city : 13c
and send away my exiles. : 13d
[It was] not for a price : 13e
or a bribe, : 13f
says YHWH of hosts. : 13g

The proposed text-syntactical link between the expression 'not for a price or a bribe' at the end of v. 13 and the beginning of this verse is supported by the semantic connection between the prepositional phrases in vv. 13a and 13e–f. While the first clause, v. 13a, says that YHWH has stirred Cyrus up 'in righteousness' (בצדק), the last two clauses, vv. 13e–f, emphasize that it was not 'for a price' (במחיר) or 'for a bribe' (בשחד).[34] The syntactic structure of Isa 45:13 shows that the point at issue in this verse is not the action of Cyrus concerning the liberation of the exiles or the rebuilding of the city but his rousing by YHWH. The question in v. 13 is whether Cyrus was aroused by YHWH either for the reason of righteousness or for personal profit. The opposition found in v. 13 may shed light on the subject of the discussion in Isa 45:9–13 as a whole.

The main difference of opinion in this passage is most likely not the relation of the addressees to King Cyrus but their relation to YHWH himself. In v. 13 YHWH states that he has stirred Cyrus up in righteousness and not for a price or a bribe. That announcement supposes that the addressees accused YHWH of arousing Cyrus in order to get silver and gold. This accusation can be understood in light of the previous passage, Isa 45:1–8.[35] Particularly interesting is the depiction in v. 3 where YHWH promises Cyrus the treasures of darkness and the riches in secret places.[36] That promise might have presented the audience of Isa 45:9–13 with the question of why YHWH called

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[34] A similar opposition, used in the opposite way, can be found in Mic 3:9–11. In v. 9, it says that the rulers of the house of Jacob abhor justice (משפט). In v. 11, however, it says that the rulers of Jerusalem give judgement 'for a bribe' (בשחד) and that her priests teach 'for a price' (במחיר).

[35] Text-syntactically, there can be no doubt that Isa 45:9–13 links up with the previous passage Isa 45:1–8. The third person masculine singular suffixes in v. 13 are subordinated to the name 'Cyrus' in v. 1 (cf. Stassen 1996: 92).

[36] See also the depiction of Cyrus in Isa 46:11, where he is called עיט ('a bird of prey'). According to Koole (1997: 315), this designation alludes to the spoils that Cyrus had captured: 'this [term] may refer to the speed of Cyrus' armies, 41:2 f., but certainly also to the spoils of his conquests, 45:3.' That interpretation is supported by the depiction of Saul's troops in 1 Sam 14:32Q (cf. Chan 2010: 126).

the conqueror from the east. Did the God of Israel have his eye on the treasures of the nations? Or might the Persian ruler have even bribed him for delivering up the nations to him? These questions concerning Cyrus's conquests seem to underlie the debate between YHWH and the addressees. It is hardly acceptable for them that YHWH would give his consent to the victory march of Cyrus.

It is for that reason that Isa 45:9–13 puts emphasis on the position of YHWH as their creator. As clay is not able to be critical of the quality of the potter's work, so the addressees are not able to criticize the creative work of God by means of Cyrus. YHWH did not arouse this Persian conqueror with a view to gold or silver but with a view to righteousness. YHWH has no interest in money or gifts (cf. Isa 48:10). More so the God of Israel does not take bribes (cf. Deut 10:17; 2 Chr 19:7). The reason that YHWH stirred this pagan ruler up was the rebuilding of his city and the liberation of his exiles. The conclusion that YHWH did not have interest in money or gifts is underscored by the first verse of the following passage, Isa 45:14. This verse reads: 'the wealth of Egypt and the merchandise of Ethiopia and the Sabeans, men of stature, will come over to you and will be yours.' According to Leene (1974a: 327), this text shows that Cyrus gave the treasures of the nations to the returning exiles with a view to the rebuilding of the city. Thus, the riches of the nations were not devoted to YHWH himself but were handed over by Cyrus to the addressees, so that they could use them for the rebuilding of the city.

2.4.4. *The Participant Zion/Jerusalem*

It should not come as a surprise that the participant Zion/Jerusalem receives little attention in exegetical discussions of Isa 45:9–13. In this pericope, the participant Zion/Jerusalem, designated as 'my city', is only mentioned in passing. Although the participant Zion/Jerusalem seems to play a small part in Isa 45:9–13, one can bring forward two arguments why her appearance in this passage is of importance within the context of Isaiah 40–55. First, the two clauses 'he will rebuild my city' and 'he will send away my exiles' in v. 13 may remind us of the two lines of argument that were found in Isa 41:27: the first is related to Zion and the second to Jerusalem. In Isa 41:27, YHWH declares to Zion, "See, see there they are", while he says to Jerusalem, "I give a herald of good tidings". In Isa 45:9–13, these two promises become more visible. This passage talks about the rebuilding of 'my city' and the liberation of 'my exiles'. It is not hard to see that the liberation of the exiles in this passage refers to the promise to Zion, "See, see there they are", and that rebuilding of the city has to do with the promise of the herald to Jerusalem.

Isaiah 45:9–13 thus serves as a vital link for the two thematic lines, 'returning to Zion' and 'rebuilding of Jerusalem', depicted in these chapters.

The second reason for the lack of attention concerns the relationship between the Persian king, Cyrus, and the city of Jerusalem. In section 2.3.3, it was made clear that, at the end of Isa 44:24–28, YHWH appointed Cyrus as his shepherd in order to confirm the message of his Servant concerning Jerusalem. Appointing Cyrus as his shepherd, YHWH was able to fulfill the word of his Servant that Jerusalem will be rebuilt and be founded as a temple. The present passage shows that King Cyrus was associated even more closely with the rebuilding of the city of Jerusalem. As indicated above, Cyrus handed over the treasures of the nations to the returning exiles with a view to the rebuilding of Jerusalem. That means that King Cyrus took an active part in the rebuilding of this city. This conclusion is remarkable if one considers that the previous passage indicated that Jerusalem will be rebuilt as a holy city. The conclusion that the pagan ruler, Cyrus, took an active part in the rebuilding of Jerusalem may well explain why Cyrus is called 'the anointed of YHWH' in the first verse of Isaiah 45.

These two remarks bring us to consider the identity of the people addressed in Isa 45:9–13. Traditionally, they have been identified as the people of Israel who are in exile in Babylon. The question is whether the traditional view of the addressees in Isa 45:9–13 as Israelites is consistent with Leene's suggestion that the audience of Isa 45:14–17 must be identified as the group, 'my exiles', in v. 13. It is striking that there is an important dissimilarity between the audiences of the two passages. While the people in Isa 45:9–13 are addressed in second person plural masculine, the group of people in Isa 45:14–17 is addressed in second person singular feminine. An unexpected shift to second person singular feminine, however, is not unique in Isaiah 40–55. We have already observed a comparable shift in the first passage, Isa 40:1–11, where the anonymous participant 'he' first refuses to address the group of people depicted in vv. 6–8, but then in v. 9 starts speaking to the heraldess of good tidings to Zion/Jerusalem in second person singular feminine (see section 2.1.3). Furthermore, in Isa 51:12, a shift from second person plural masculine ('I am he who comforts *you*') to second person singular feminine ('why then are *you* afraid') is found. In the latter passage, the shift to feminine singular is even followed by a shift to masculine singular ('and *you* forgot YHWH') in the next verse.

A full discussion of these shifts from masculine plural to feminine singular and even to masculine singular in chapter 51 will take place in section 2.9.3. As a start, a proposal can be offered here for explaining the shift between Isa 45:9–13 and 14–17. In my view, the best explanation for that shift

is to assume that Isa 45:9–13 addresses the exiled Israelites when they are still in Babylon, while Isa 45:14–17 speaks to them when they are on their way to Zion. That means that the shift in address between Isa 45:9–13 and 14–17 corresponds to a shift in the role of the addressees. That explanation also can apply to the shift that is found in Isa 40:1–11. While the people depicted in vv. 6–8 are first referred to in third person masculine, the same people are addressed as ‘the heraldess of good tidings to Zion/Jerusalem’ in second person feminine in v. 9.

2.5. Isaiah 46:1–13

The first two verses of Isa 46:1–13 present us with two significant questions. The first one concerns the relation of vv. 1–2 to the remainder of the chapter. Some exegetes have doubted that chapter 46 as a whole constitutes a unit. In their view, vv. 1–2 should be taken as a continuation of the dispute between YHWH and the survivors of the nations found in the previous passage, Isa 45:20–25. This view is held, for example, by Gaiser, who maintains that Isa 46:1–2 serves as a bridge between Isa 45:20–25 and 46:3–13. According to him, ‘The section about Bel and Nebo (46:1–2) is a transitional element, relating to both units’ (Gaiser 1992: 55). There are, however, several arguments supporting the unity of Isa 46:1–3. First, there is a syntactic connection between vv. 1–2, in which the phrase נשׂאתיכם (‘your carried things’) occurs, and vv. 3–13, where the audience is addressed in second person plural masculine. Furthermore, there is a lexical connection between the two parts due to the repetitions of the verbs מלט (pi.) (‘to rescue’) in vv. 2, 4; נשׂא (qal) (‘to carry’) in vv. 1, 3, 4, 7; and עמס (qal) (‘to load, bear’) in vv. 1, 3. Finally, there is a literary connection between vv. 1–2 and vv. 12–13. At the beginning of the passage the downfall of Babylon, which is illustrated by the fall of her main gods, is referred to, while at the end of Isa 46:1–13 it is announced to the addressees that YHWH will give salvation in Zion.

The second question concerns the identity of the audience spoken to in vv. 1–2. Are the utterances with regard to the Babylonian gods, Bel and Nebo, addressed to the people of Israel in Babylon? Does the suffix of the phrase נשׂאתיכם (‘*your* carried things’) in v. 2 refer to the Israelites? As was stated above, one can observe a syntactic similarity between the phrase ‘your carried things’ and the audience of vv. 3–13. In both sections, the addressees are spoken to in second person plural masculine. As a result, there can be little doubt that vv. 1–2 and 3–13 are addressed to the same audience. In v. 3, this audience is explicitly addressed as ‘the house of Jacob and all

the remnant of Israel's house'. For that reason, the addressees of Isa 46:1–13 as a whole are traditionally identified as the Israelite exiles in Babylon. For example, Koole understands vv. 1–2 against the backdrop of 'Babylon's desperate situation' (cf. Koole 1997: 498). It is striking, however, that only the first two verses of Isaiah 46 contain references to Babylon. There are no references in the remainder of this chapter. Particularly noteworthy is that the addressees are called neither to leave Babylon nor to go to Zion. It is thus a matter of debate whether the audience of Isa 46:1–13 can be identified as the Israelite exiles in Babylon. Even if they can be identified as Israelites, should they be located in Babylon?

2.5.1. *Textual Hierarchy*

Bel has bowed down, : 1a
Nebo stoops; : 1b
their idols were for the animals and the cattle, : 1c
your carried things [were] loaded as a burden for a weary one. : 1d
They have stooped, : 2a
bowed down, together; : 2b
they have not been able : 2c
to rescue a burden, : 2d
but they themselves have gone into captivity. : 2e

Listen to me, : 3a
O house of Jacob : 3b
and all the remnant of Israel's house, : 3c
you who were borne from the womb, : 3d
carried from the belly; : 3e
and to the old age I am he, : 4a
and to grey hairs I myself bear. : 4b
I myself have made, : 4c
and I myself carry, : 4d
and I myself bear, : 4e
and rescue. : 4f
To whom do you liken me : 5a
and make equal [to me]? : 5b
[To whom] do you compare me : 5c
that we are alike? : 5d
Those who lavish gold from the purse, : 6a
and weigh silver in the scales—: 6b
they hire a goldsmith : 6c
and he makes it into a god. : 6d
They kneel, : 6e
they also bow down. : 6f
They lift it up, : 7a
on the shoulder they bear it. : 7b

They set it in its place, : 7c
so that it stands; : 7d
it does not move from its place. : 7e
Even if one cries out to it, : 7f
it does not answer; : 7g
it does not save him from his trouble. : 7h
Remember this : 8a
and show yourselves humans, : 8b
recall [it], : 8c
O transgressors, : 8d
to mind. : 8e
Remember the former things of old, : 9a
for I am god, : 9b
and there is no other; : 9c
[I am] God, : 9d
and there is no one like me, 9e
declaring the end from the beginning, : 10a
and [declaring] from ancient times : 10b
things that have not yet been done. : 10c
saying, : 10d
"My counsel will stand. : 10e
and I do all my pleasure," : 10f
calling a bird of prey from the east, : 11a
[calling] my counselor from a far country. : 11bQ[37]
Surely I have spoken, : 11c
surely I also bring it to pass; : 11d
I have formed, : 11e
surely I also do it. : 11f
Listen to me, : 12a
you stubborn-hearted, : 12b
you who are far from righteousness. : 12c
I have brought near my righteousness, : 13a
it is not far away, : 13b
and my salvation will not tarry. : 13c
and in Zion, I will give salvation to Israel, my glory. : 13d

2.5.2. *Syntactic Remarks*

The first point to be considered in this section is the syntactic structure of Isa 46:1, which has presented many exegetes with difficulties. The problems they have had in understanding this verse can be illustrated by the comment on v. 1 in the commentary of Whybray, who states: 'The whole verse from

[37] *Kethib* has 'his counselor' for 'my counselor'.

their idols is somewhat clumsy, but no emendation yet proposed is wholly satisfactory' (Whybray 1975: 114). Although it cannot be denied that Isa 46:1 presents a difficult syntactic structure, there is no need to emend the latter part of this verse. In my view, its structure is best understood with the help of the syntactic construction found in Isa 42:22. The second part of this verse also begins with a form of the verb היה (qal) ('to be'). Furthermore, Isa 42:22 contains an elliptic construction that does not present a neat parallel, as the following rendering shows:

Isa 42:22 they became *a prey* (לבז), and there was no one who rescued,
[were] *a spoil* (משסה), and there was no who said, "Restore".

Besides Isa 42:22, two comparable constructions are found outside of Isaiah 40–55: namely, in Isa 1:22 and Ps 114:2. Like the latter part of Isa 46:1, the two elliptic constructions in Isa 1:22 and Ps 114:2 have two explicit subjects, as the following renderings show:

Isa 1:22 Your silver became dross,
your wine [was] mixed with water.
Ps 114:2 Judah became his sanctuary,
Israel [was] his dominion.

By analogy with these three texts, the latter part of Isa 46:1 can be understood as follows:

Isa 46:1 their idols were for the animals and the cattle,
your carried things [were] loaded as a burden for a weary one.

In addition to their help in analyzing the syntactic structure of Isa 46:1, the syntactic constructions in Isa 1:22 and Ps 114:2 may also help in discussing the connection between the two explicit subjects in this verse, 'their idols' and 'your carried things'. Scholars have long held the view that these two phrases are interchangeable. Consequently, the phrase 'your carried things' has often been understood as 'portable idols' (cf. KBL 637; see also BDB 672). That interpretation has been defended in many studies on Isaiah 40–55 as well. For example, Koole notes: 'The fem. plur. designates the idols as "things" which are carried' (Koole 1997: 498). Maintaining that the phrase 'your carried things' is a designation of the idols, Koole, however, overlooks that nowhere in Isaiah 40–55 are the idols designated as feminine. A clear illustration is the expression חמודיהם ('the things they delight in') in Isa 44:9, which is a plural masculine passive participle form.

It is doubtful, therefore, that the phrases 'their idols' and 'your carried things' in Isa 46:1 are interchangeable and thus refer to the same objects. This conclusion is underscored by the syntactic constructions in Isa 1:22 and

Ps 114:2 mentioned above. The subjects of both texts are closely connected to each other, but in neither text are the two subjects interchangeable: 'your silver'—'your wine' (Isa 1:22); 'Judah'—'Israel' (Ps 114:2). In Isa 46:1, this distinction is even clearer, because this text employs different suffixes, namely, '*their* idols' and '*your* carried things'. On that basis, it is likely that the phrase 'your carried things' does not refer to the idols themselves but instead refers to gifts or contributions that were offered to these idols (cf. Mic 1:7). It is hard to determine what kind of gifts or contributions are meant here, but the root נשׂא suggests that the contributions were transported to Babylon. Thus, it is quite possible that the phrase 'your carried things' in Isa 46:1 refers to the tributes that were carried by the addressees on behalf of the idols.[38] The suggestion that the phrase 'your carried things' can be understood as tributes forces us to reconsider the traditional assumption that 'Babylon's desperate situation' forms the backdrop of Isa 46:1–2. This reading makes clear that the audience addressed in these verses should not necessarily be located in Babylon. The proposed meaning of 'tribute' even suggests that they did not stay in the territory of Babylon itself but in one of its surrounding areas. A situation like that is conceivable because on the basis of cuneiform texts we know that the power of the Babylonian empire reached at least the Egyptian borders.[39] Nonetheless, as the main purpose of this study is the examination of the text of Isaiah 40–55, this is not the place for a close examination of the historical background of the text. The next section will instead go more deeply into the position of vv. 1–2 in the discourse structure of Isa 46:1–13.

The second point to be considered is the syntactic structure of v. 13. The latter part of this verse has been interpreted in two different ways. Taking the phrase תפארתי ('my glory') at the end of the verse as an apposition, some

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[38] That interpretation is supported by other texts in the Old Testament, in which the root נשׂא is related to the transfer of tributes. For the verb נשׂא (qal) ('to carry'), see 2 Sam 8:2, 6; 2 Kgs 18:14; 1 Chr 18:2 and 6. For the noun משׂא ('tribute'), see 2 Chr 17:11.

[39] Although not much is known about the history of the Ancient Near East after the fall of Jerusalem (587 BCE), there are some indications that the Babylonian power extended to the border region of Egypt. Vogelstein notes: 'A cuneiform text tells us that Nebuchadnezzar in his 37th year (568) marched against Amasis, king of Egypt … and, so it seems, defeated him and his Greek allies. Though this victory, contrary to the prophet's expectations, did not lead to total subjugation of the Nile Valley, it established Babylonian supremacy over Palestine and eliminated from it all influence of the Pharaoh. A list of the court of Nebuchadnezzar mentions the kings of Ashdod and Gaza as his vassals, and from another record we learn that in 553, the 3rd year of Nabonidus, a large contingent of Babylonian troops was stationed in Gaza, "the border district of Egypt" ' (Vogelstein 1948: 205).

exegetes read it as one clause.[40] That view is held, for example, by Koole in his commentary on Isaiah 40–48 (cf. Koole 1997: 519). A larger number of scholars, on the other hand, understand the latter part of v. 13 as an elliptic construction. That interpretation also underlies the rendering of this verse in the NRSV, which reads:

Isa 46:13 I will put salvation in Zion,
for Israel my glory.

The majority of exegetes take the latter part of v. 13 as an elliptic construction although it neither uses the conjunction ו ('and') nor presents a neat parallel: '*in* Zion'—'*for* Israel'. It is very possible that in their perception the parallelism between the two poetic lines outweighs these linguistic observations. When taking a first look at the phenomenon of ellipsis in Isaiah 40–55, it seems that those scholars draw the right conclusion.

In section 1.3.4, it was made clear that one can distinguish among four types of ellipsis of a verbal predicate in Isaiah 40–55. The fourth type contains elliptic constructions, in which neither the constituent structures match exactly nor is the conjunction ו ('and') used. As an example of this type of ellipsis, the elliptic construction in Isa 43:3 was mentioned. Besides Isa 43:3, this type of ellipsis is also found in Isa 42:10. If the latter part of Isa 46:13 is understood as an elliptic construction, it would belong to this fourth type. When comparing the two elliptic constructions in Isa 42:10 and 43:3 to the construction in Isa 46:13, it becomes clear that there is a striking difference between the syntactic structures of Isa 42:10 and 43:3 and the syntactic structure of Isa 46:13. The elliptic constructions in Isa 42:10 and 43:3 have a similar word order. In both texts the counterpart of the direct object in the first part appears at the beginning of the second part, as the following renderings demonstrate:

Isa 42:10 Sing to YHWH *a new song*,
his praise from the end of the earth.
Isa 43:3 I give as your ransom *Egypt*,
Ethiopia and Seba instead of you.

The word order in Isa 46:13, however, deviates from these two constructions. The direct object of the latter part of v. 13 does not appear at the beginning of the clause but at the end. If the word order of the Hebrew text is followed, the latter part of v. 13 then reads:

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[40] The noun 'glory' is also used as an apposition in Isa 20:5, which reads: 'And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt *their glory* (תפארתם)' (KJV).

Isa 46:13 and I will put in Zion *salvation*,
for Israel *my glory*.

The impression that the construction in Isa 46:13 presents an unexpected word order is strengthened by the elliptic construction found in Ps 78:61. Just like in Isa 46:13, the verb נתן (qal) ('to give, deliver') is used in Ps 78:61; yet, the word order in this verse does not correspond to the word order in Isa 46:13 but is instead similar to the one in Isa 42:10 and 43:3. If the word order of the Hebrew text is followed, Ps 78:61 then reads:

Ps 78:61 and he delivered to captivity *his power*,
and *his glory* in the hand of the foe.

On the basis of these considerations, it is unlikely that the latter part of Isa 46:13 should be taken as an elliptic construction. It is more reasonable to follow the first interpretation and to take this half verse as one clause. As a result, the latter part of v. 13 is as follows:

Isa 46:13 and ⟨Cj⟩ in Zion ⟨Lo⟩ I will give ⟨Pr⟩ salvation ⟨Ob⟩ to Israel, / my glory ⟨ap⟩ ⟨Co⟩.[41]

This reading makes clear that Zion and Israel are closely connected in v. 13. In Isa 46:13, Zion is depicted as the place where YHWH will give salvation to his people, Israel.

2.5.3. *Discourse Analysis*

There are two main arguments for locating the audience of Isa 46:1–2 in Babylon: first, the mention of the names of the two Babylonian deities, Bel and Nebo in v. 1 and second, the traditional understanding of the phrase 'your carried things' as a reference to the processions that took place in Babylon. On the basis of these arguments, it is widely assumed that the addressees in vv. 1–2 must be identified as the Israelite exiles in Babylon. Assuming that the Babylonian exiles are spoken to in vv. 1–2, it is likely that they are addressed in Isa 46:1–13 as a whole. This conclusion is supported by the explicit address given in v. 3, where this audience is spoken to as 'the house of Jacob' and as 'all the remnant of Israel's house'.[42] In the previous

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41 For the same valency pattern, נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩ + ב ⟨Lo⟩: to give + sth. + to + in, see Isa 56:5, which reads: 'to them ⟨Co⟩ I will give ⟨Pr⟩ within my temple and its walls ⟨Lo⟩ a memorial and a name ⟨Ob⟩.'

42 The term of address, 'the house of Jacob', is only used in Isa 46:3 and 48:1. Most exegetes assume that this term of address is interchangeable with the address 'Jacob/Israel'. The next

section, however, the traditional understanding of the phrase 'your carried things' as a reference to the processions in Babylon was called into question. It was argued that this phrase does not allude to the bearing of idols but to the carrying of tributes. As a consequence, the question was raised of whether the audience of vv. 1–2, to whom the phrase 'your carried things' refers, should be located in Babylon.

The present section concentrates on the position of vv. 1–2 in the passage as a whole. The question to be considered here is whether the supposed location of the addressees in Babylon is supported by indications in the remainder of the passage. Can one find, in addition to the names 'Bel' and 'Nebo' in v. 1, other signals in Isa 46:1–13 that are helpful for identifying the audience of this passage? Furthermore, there are questions regarding how to understand the literary connection between Babylon at the beginning of this passage and Zion at the end. Is it reasonable to adopt the view of Koole who maintains that, in Isa 46, 'Geographically determined "Babylon" contrasts with "Zion" as the place where salvation is concentrated' (Koole 1997: 519)? Or should one understand the contrast between Zion and Babylon in a different way?

Before entering into these discussions, we must look at the discourse structure of this passage first. The text-syntactic signals in Isa 46:1–13 may shed light on the discourse structure of this passage. Particularly interesting are the references to the audience of Isa 46:1–13. The people addressed in this passage are referred to several times:

– In v. 1 the phrase 'your carried things' occurs.
– In v. 3, the audience is explicitly addressed as 'the house of Jacob' and as 'all the remnant of Israel's house', and they are summoned by YHWH to listen to him.
– In v. 8, the audience is addressed as 'transgressors', and they are called on by YHWH to remember.
– In v. 12, the audience is addressed as 'stubborn-hearted, who are far from righteousness', and they are summoned again by YHWH to listen to him.

These observations serve as a basis for the text-syntactic structure of Isa 46:1–13 presented below. This structure shows a dispute between the speaker 'I' ('YHWH') and the addressees ('the house of Jacob'; etc.) taking place in vv. 3–13. On the basis of the similar calls to listen in vv. 3 and 12, this dispute

section on Isa 48:1–11 will deal with the distinction between the address 'the house of Jacob' in Isa 48:1 and the address 'Jacob/Israel' in 48:12.

can be divided into two parts: vv. 3–11 and 12–13. Unlike vv. 3–13, vv. 1–2 does not contain an explicit address. It is likely, therefore, that the first two verses of Isaiah 46 serve as an introduction to the dispute in the ensuing verses. These considerations can be depicted as follows:

1 your carried things
2

3 Listen to me, O house of Jacob; all the remnant of Israel's house.
7
8 Remember this … O transgressors.
11
12 Listen to me, you stubborn-hearted, who are far from righteousness.
13

When looking at the discourse structure of this passage, it stands out that the participant Zion/Jerusalem plays only a small part in the discussion. The subject of this dispute is obviously the contrast between YHWH and the idols (cf. vv. 5–7, 9). Zion is only mentioned within the context of this discussion. In v. 7, it is argued that an idol is not able to save anyone from trouble. In v. 13, on the other hand, it says that YHWH will give salvation to Israel in Zion. The limited role of Zion in the debate between YHWH and the addressees is underscored by two observations. First, the addressees are reproached for being far from righteousness and not for being far from Zion (cf. v. 12). Furthermore, the addressees are called neither to go out from Babylon nor to get on their way to Zion (cf. Isa 48:20; 52:11; 55:12). On that basis, there is little reason to emphasize the relationship between Zion and the audience of this passage. It is more reasonable to put emphasis on the relationship between Zion and YHWH in Isa 46:1–13. In v. 13, YHWH tells the addressees that he has brought his righteousness near and further that he will give salvation to Israel in Zion. This promise of salvation at the end of Isaiah 46 is consistent with other passages in Isaiah 40–55 that depict the coming of YHWH to Zion (cf. Isa 40:10; 52:7–10). Therefore, it is likely that Isa 46:1–13 does not allude to the return of the exiles to Zion but to the return of YHWH himself.

This suggestion brings us to reconsider the literary connection between Zion at the end of Isaiah 46 and Babylon at its beginning. The question is how to interpret the relation between Zion and Babylon in this passage. Koole suggests that the relation should be taken geographically. According to him, the addressees of Isaiah 46 are staying in Babylon, and they are reminded of Zion. In my view, however, the main opposition in this passage is not the geographic contrast between these two cities but the opposite movements that take place in Isa 46:1–13. While vv. 1–2 mentions the

movement *from* Babylon ('they themselves have gone into captivity'), v. 13 focuses on the movement *towards* Zion ('I have brought near my righteousness'). This opposition makes clear that there is no longer any reason for the addressees to orient themselves towards Babylon. The power of this city has come to an end (cf. Isa 47:5). The addressees of Isa 46:1–13 now should look to Zion because here YHWH will give salvation to Israel.

2.5.4. *The Participant Zion/Jerusalem*

In the previous section on Isa 45:9–13, attention was drawn to the connection between the feminine address in Isa 45:14 and the participant 'my exiles' in v. 13. Following the proposal of Leene, it was assumed that the audience of v. 14 can be identified as a group of Babylonian exiles who are heading for Zion. Furthermore, it was argued that this group of exiles and the people that were promised to Zion in Isa 41:27 are one and the same. Unlike Isa 41:21–29 and 45:9–13, Isa 46:1–13 does not refer to the return of the Israelite exiles from Babylon to Zion but instead emphasizes the return of YHWH himself. As was made clear in the previous section, the coming of YHWH is alluded to in Isa 46:13, where YHWH says to the addressees: 'I have brought near my righteousness ... and in Zion, I will give salvation to Israel, my glory.' Although the present passage does not hint at the coming of the exiles to Zion, there is good reason for linking Isa 46:1–13 to the previous passages, Isa 41:21–29 and 45:9–13. There are two arguments supporting this connection. First, Zion is considered to be the point of direction in all three passages. While Isa 41:21–29 and 45:9–13 allude to the return of the exiles to Zion, Isa 46:1–3 hints at the coming of YHWH himself to Zion. Second, the portrayals of the returning exiles in Isa 41:21–29 and 45:9–13 precede the depiction of the return of YHWH in Isa 46:1–13. This command calls up the depiction of YHWH's coming to Zion in Isa 40:9–11. This passage suggests that the arrival of YHWH is preceded by the coming of a group of messengers (cf. v. 9). By analogy with the depiction in Isa 40:9–11, the relation between Isa 46:1–13 and the two previous passages can be understood as follows. The returning exiles portrayed in Isa 41:21–29 and 45:9–13 can be regarded as those who go before YHWH. They can be viewed as the heralds who announce the coming of YHWH to Zion. In that light, the connection of Isa 46:1–13 to the previous passages can be simply understood. The exiles from Babylon will first return to Zion, and then YHWH himself will return to her.

The fact that the returning exiles are not portrayed in Isa 46:1–13 leads us back to the question concerning the identity of the audience of this passage. As was mentioned in the introduction, the addressees of Isaiah 46 are tra-

ditionally identified as the people of Israel in Babylon. That view is mainly based on the interpretation of vv. 1–2, in which the Babylonian gods Bel and Nebo are prominent. In the remainder of this chapter, however, there is no indication at all that the audience of Isa 46:1–13 must be located in Babylon. It is true that the addressees are reproached for being far from righteousness, but they are not reproached for being far from Zion (cf. v. 12). Furthermore, this passage does not contain allusions to the return of the addressees to Zion. The last verse only hints at the return of YHWH himself (cf. v. 13). These observations make clear that there is no direct relationship between these addressees and Zion in Isa 46:1–13. The addressees in this passage are nowhere summoned to come to Zion. For that reason, it is hard to accept that the people addressed in Isa 46:1–13 must be identified as the Israelite exiles who will return from Babylon to Zion (cf. Isa 41:27; 45:13). At the same time, it cannot be denied that the audience of Isa 46:1–13 must be Israelites. In v. 3, the addressees are spoken to by YHWH as 'the house of Jacob and all the remnant of Israel's house'. As a result, an indirect relationship between the audience of this passage and Zion is observed in Isa 46:1–13. In v. 13, YHWH promises the addressees: 'in Zion, I will give salvation to Israel, my glory'. The terms of address in v. 3 leave little room for doubt about the identity of the addressees. They must be considered Israelites, as has been generally assumed. The question, however, is where the addressees are staying. Isaiah 46:1–13 does not mention their precise place of residence. The location of these Israelite people will be discussed in the next section on Isa 48:1–11, where the addressees are also spoken to as 'the house of Jacob' (cf. v. 1).

2.6. Isaiah 48:1–11

The unity of Isa 48:1–22 has bothered exegetes for years (cf. Franke 1994: 240–249). Although it has been generally accepted that Isaiah 48 is comprised of two parts, vv. 1–11 and 12–22, there seems to be little agreement about the relation between the two units. A clear indication that Isaiah 48 can be divided into vv. 1–11 and vv. 12–22 are the terms of address used in vv. 1 and 12. While the addressees in v. 1 are spoken to as 'the house of Jacob, who call themselves by the name of Israel', the audience of v. 12 is addressed as 'Jacob, Israel, whom I called'. The different terms of address in vv. 1 and 12 do not, however, prevent most exegetes from taking Isa 48:1–22 as a unit. For example, Leene argues that Isaiah 48 as a whole is addressed to the same audience. According to him, the different terms of address in vv. 1 and 12 are best explained by the significant shift that takes place in v. 10. Leene

points out that the first clause of Isa 48:10, הנה צרפתיך ('see, I have refined you'), should be understood as a performative perfect: "see, I refine you" (cf. Leene 1987: 215). As the result of this purification in v. 10, the audience of Isaiah 48 is addressed in v. 12 in a different manner. The reason that Leene's interpretation of Isa 48:10 is not adopted in this study is that it does not provide a solution to the other differences that emerge from the two parts of Isa 48:1–22.

In addition to the different terms of address in vv. 1 and 12, there are three other differences between the units of Isa 48:1–11 and 12–22. First, the debates in both units have a different topic. While the dispute in vv. 1–11 concentrates on the question of 'who did it?' (was it either YHWH or the idols of the addressees?), the dispute in v. 12–22 focuses on the question of what he did. In the latter debate the idols are no longer involved. Second, it is unlikely that the two audiences stay in the same place. The audience of vv. 12–22 must undoubtedly be located in Babylon (cf. v. 20). With regard to the audience of vv. 1–11, on the other hand, it is only said that YHWH chose them 'in the furnace of adversity' (v. 10). In the Old Testament, the noun 'furnace' is used several times as a reference to the sojourn in Egypt (cf. Deut 4:20; 1 Kgs 8:51; Jer 11:4). Thus, it is doubtful that this noun is used here as a designation of Babylon. Third, the dispute in vv. 1–11 ends with emphasizing the contrast between YHWH and the idols: 'my glory I will not give to another' (v. 11). The debate in vv. 12–22, on the other hand, ends with the command to address the nations: 'send it out to the end of the earth' (v. 20). The four observations mentioned above can be summarized as follows:

	Isaiah 48:1–11		*Isaiah 48:12–22*
v. 1	house of Jacob; who call themselves by the name Israel	v. 12	Jacob; Israel, whom I called
v. 5	my idol did these things	v. 13	my hand made heaven and earth
v. 10	the furnace of adversity	v. 20	Babylon
v. 11	my glory I will not give to another (i.e., to the idols)	v. 20	send it out to the end of the earth (i.e., to the nations)

This overview shows that there are clear differences between Isa 48:1–11 and 12–22. For that reason, it is unlikely that the two passages are addressed to the same audience. It is more likely that the audience addressed in the first part of Isaiah 48 is the same as the audience that was spoken to in the previous passage, Isa 46:1–13. Besides using the same term of address in Isa 46:3; 48:1, both passages deal with the same topic, namely, the contrast

between YHWH and the idols. If this connection is correct, it may help in determining the identity of the addressee, 'the house of Jacob'. At the end of the previous section on Isa 46:1–13, the conclusion was reached that the addressees must be Israelites but that the passage itself does not shed light on their place of residence. The noun 'furnace' in Isa 48:10, however, suggests that the addressees may be located in the region of Egypt. It is very possible that they belong to the group of Israelites that fled to this area after the fall of Jerusalem in 587 BCE (cf. 2 Kgs 25:22–26; Jer 24:8; 41:16–44:30).[43]

2.6.1. *Textual Hierarchy*

Hear this, : 1a
O house of Jacob, : 1b
who call themselves by the name of Israel, : 1c
and went out from the waters of Judah; : 1d
who swear by the name of YHWH, : 1e
and invoke the God of Israel; : 1f
not in truth, : 1g
nor in right, : 1h
but away from the holy city, they have called themselves [by that], : 2a
and have leaned on the God of Israel; : 2b
YHWH of hosts is his name. : 2c

The former things I have declared from antiquity, : 3a
they went out from my mouth : 3b
and I told them. : 3c
Suddenly I acted : 3d
and they came, : 3e
because I know : 4a
that you are obstinate, : 4b
and your neck is an iron sinew, : 4c
and your forehead is bronze. : 4d
And I declared [them] to you from antiquity, : 5a
before they came : 5b
I told you, : 5c
lest you should say, : 5d
"My idol did them, : 5e
my carved image and my cast image commanded them." : 5f
You have heard; : 6a
observe all this; : 6b
and you, : 6c
will you not declare? : 6d

[43] Cf. Myers (1965: xxii): 'There is evidence of numerous Jewish colonies in Egypt, some of them attested in the Bible.'

I tell you new things from this time forward : 6e
and [tell] things preserved, : 6f
and you have not known them. : 6g
Now they are created, : 7a
and [they were] not [created] in antiquity and before today. : 7b
And you have not heard them, : 7c
lest you should say, : 7d
“See, I knew them.” : 7e
Moreover, you have not heard, : 8a
moreover, you have not known, : 8b
moreover, from antiquity it has not opened your ears. : 8c
For I knew : 8d
that you would deal very treacherously. : 8e
and that : 8f
‘one who rebels from the womb’ : 8g
you were called. : 8h
For my name’s sake I defer my anger, : 9a
and [for the sake of] my praise I restrain [it] for you, : 9b
so as not to cut you off. : 9c
See, I have refined you, : 10a
but [it was] not for silver; : 10b
I have chosen you in the furnace of adversity. : 10c
For my own sake, : 11a
for my own sake I act, : 11b
for how should it be profaned? : 11c
My glory I will not give to another. : 11d

2.6.2. *Syntactic Remarks*

Isaiah 48:1–11 contains several syntactic problems. Within the scope of this study, the syntactic questions concerning vv. 1–2 are particularly interesting because at the beginning of v. 2 the phrase ‘the holy city’ occurs. In his 1974 paper on Isa 48:1–2, Leene discusses two questions concerning the syntax of these two verses. The first question concerns the meaning of the particle כי at the beginning of v. 2. The second one concerns the combination of the verb קרא (ni.) (‘to call oneself’) with the preposition מן (‘from’) in v. 2. With regard to the latter question, Leene (1974b: 90, fn 4) rightly notes that Isa 48:2 is the only text in the Hebrew Bible where this combination occurs. For that reason, the meaning of the particle כי in this particular context is first considered in this section.

After discussing several interpretation of the particle כי in Isa 48:1–2 in the exegetical literature, Leene argues that this particle is best understood as a shortened form of the conjunction אַף־כִּי (‘much more, less’). In his view, this particular use of the particle כי can be seen one other time in Isaiah

40–55: namely, in Isa 43:22. Referring to Slotki's reading of this verse, Leene maintains that the use of the particle כי in Isa 48:1–2 is comparable to its use in Isa 43:22.[44] In both texts, the particle כי continues a negative clause and is to be understood from the context as 'let alone that'. On that basis, Leene proposes to render the link between Isa 48:1 and 2 as follows:

Isa 48:1	not in truth, : 1g
	nor in right, : 1h
Isa 48:2	*let alone that* (כי) … : 2a

It is to be doubted, however, whether Leene's reference to Isa 43:22 is helpful for the interpretation of the particle כי in Isa 48:1–2. First of all, it should be noted that the syntactic interpretation of Isa 43:22 is disputed.[45] Exegetes have offered various proposals for reading this text. The solution presented by Slotki is just one of these. Thus, the interpretation of Isa 43:22 by Slotki does not provide a solid basis for understanding the syntactic construction in Isa 48:1–2.

Furthermore, the question can be raised of whether the syntactic construction in Isa 43:22 provides the best syntactic parallel for understanding the link between Isa 48:1 and 2. It can be seen that the two constructions are not quite similar. The particle כי in Isa 43:22 is preceded by a negative verbal clause: 'you did not call upon me'. The particle in Isa 48:2, on the other hand, is preceded by two verbless clauses at the end of v. 1, which consist of a negation and a prepositional phrase: 'not in truth'; 'nor in right'. In trying to find comparable links that shed light on the connection in Isa 48:1–2, one has to search for syntactic constructions in which the particle כי is preceded by two verbless clauses that both contain a negation and a prepositional phrase. An example of such a construction is Josh 22:28. Like Isa 48:1, this text contains two verbless clauses, which consist of a negation and a prepositional phrase that is introduced by the preposition ב ('in, for').[46] Following the NRSV translation, the syntactic structure of Josh 22:28 can be portrayed as follows:

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[44] Cf. Slotki (1949: 210): 'The force of the Hebrew *ki* is here [in v. 22] the same as *aph ki*, "much less."'

[45] Cf. Koole (1997: 341): 'The function of כִּי in this connection is controversial.' A careful examination of Isa 43:22 is offered by Booij in his 1982 paper on Isa 43:22–24.

[46] For similar syntactic constructions, which make use of the preposition ל ('to'), see Isa 30:5: 'that brings neither help nor profit, *but* (כי) shame and disgrace' (NRSV); and Ps 115:1: 'Not to us, O LORD, not to us, *but* (כי) to your name give glory' (NRSV).

Josh 22:28

Look at this copy of the altar of the LORD,
which our ancestors made,
not for burnt offerings,
nor for sacrifice,
but (כי) to be a witness between us and you.

The parallel in Josh 22:28 is helpful in understanding the syntactic construction in Isa 48:1–2. In light of Josh 22:28, the particle כי at the beginning of v. 2 can be read as 'but', and the link between vv. 1–2 can then be depicted as follows:

Isa 48:1–2

who swear by the name of YHWH : 1e
and invoke the God of Israel; : 1f
not in truth, : 1g
nor in right, : 1h
but (כי) ... : 2a

The second question concerning Isa 48:1–2 mentioned by Leene concerns the combination of the verb קרא (ni.) ('to call oneself') with the preposition מן in the first clause of Isa 48:2. As indicated above, this combination does not occur elsewhere in the Hebrew Bible. However, in the previous verse, Isa 48:1, we find another form of the verb קרא in the Niphal stem, which occurs with the phrase בשׁם ישׂראל ('by the name of Israel'). This verbal form pattern is interesting not only because it occurs in the previous verse, but also because the two verbal forms, נקראים ('who call themselves') in v. 1 and נקראו ('they have called themselves') in v. 2, govern the same implicit subject, namely, 'the house of Jacob'. A comparable construction, in which two verbal forms of the same stem formation take the same constituent, is observed in Isa 40:9. In this verse two identical forms of the verb רום (qal) ('to raise') occur. The first verbal form explicitly governs the noun קול ('voice') as its direct object. The direct object of the second form, however, has been elided and should be understood from the context.[47] As a result, Isa 40:9 reads as follows:

Isa 40:9 Raise *your voice* (קולך) with strength,
O heraldess of good tidings to Jerusalem.
Raise [it], do not fear.

[47] Cf. also Isa 41:2: 'He delivers up nations before him ...; he makes [them] like dust with his sword.'

The close connection between the two clauses in this verse may help in understanding the connection between the two clauses in vv. 1–2. Given the parallel construction in Isa 40:9, it is likely that the two forms of the verb קרא (ni.) ('to call oneself') in Isa 48:1–2 both govern the constituent בשׁם ישׂראל ('by the name of Israel'). While this constituent is explicitly mentioned in v. 1, it must be understood from the immediate context in v. 2. It is conceivable that there was no need to repeat the constituent 'by the name of Israel' in v. 2 because of the similarity between the two verbal forms in these verses. On the basis of this assumption, the construction in vv. 1–2 can be rendered as follows:

Isa 48:1 who call themselves *by the name of Israel* (בשׁם ישׂראל),
and went forth from the waters of Judah; …
Isa 48:2 but … they have called themselves [by that],
and have leant on the God of Israel,
YHWH of hosts is his name.

This reading may help in detecting the verbal valency pattern of the first clause of Isa 48:2. By analogy with the patterns in Isa 43:7 and 48:1, the elided constituent, 'by the name of Israel', can be taken as a complement. It is likely, therefore, that the prepositional phrase, מעיר הקדשׁ ('from the holy city'), functions as adjunct. If a prepositional phrase is introduced by the preposition מן, it can be understood in various ways. One of the options mentioned in current Hebrew dictionaries is the meaning 'away from' (cf. BDB 578, sub 1b). This reading of the preposition מן is found, for example, in the following texts, which are rendered in the NRSV as follows:

Gen 27:39 See, *away from* (מן) the fatness of the earth shall your home be, and *away from* (מן) the dew of heaven on high.
Isa 14:19 but you are cast out, *away from* (מן) your grave.
Job 28:4 they sway suspended, *remote from* (מן) people.

The meaning 'away from' also makes sense in Isa 48:2. If this reading is adopted, the adjunct phrase at the beginning of v. 2, מעיר הקדשׁ, should be rendered as 'away from the holy city'. The adjunct phrase in the first clause of v. 2 thus serves as an indication of the place of residence of the people addressed in Isa 48:1–2. As a result, the first clause of v. 2 can be understood as follows:

Isa 48:2 but away from the holy city, they have called themselves [by the name of Israel].

2.6.3. *Discourse Analysis*

The syntactic analysis of Isa 48:2 presented above raises two questions that affect the interpretation of Isa 48:1–11 as a whole. The first question concerns the relationship between the audience of this passage, 'the house of Jacob', and 'the holy city'. The second question is why this city is designated as 'the holy city'. In order to give answers to both questions, it is important to look at the aforementioned connection between Isa 48:1–11 and 46:1–13, which are both addressed to 'the house of Jacob' (cf. Isa 46:3; 48:1).

Because both passages are addressed to the same audience, it is likely that the line of thought of Isa 46:1–13 is continued in Isa 48:1–11. As was made clear in section 2.5.4, the end of Isa 46:1–13 alludes to the coming of YHWH to Zion. In v. 13, it is said to the addressees that YHWH has brought his righteousness near and that he will give salvation to Israel in Zion. The beginning of Isa 48:1–11, on the other hand, puts emphasis on the absence of this audience in the holy city. In Isa 48:2, it is said about them: 'not in truth nor in right, but *away from the holy city* they have called themselves by the name of Israel'. That utterance suggests that the audience addressed as 'the house of Jacob' was expected to be at this place but that they are not there. That means that the announcement of YHWH's coming to Zion in Isa 46:13 is addressed to people that are not present at that place. Yet the following passage, Isa 48:1–11, makes clear that they should have been there. The portrayal of the audience 'the house of Jacob' at the beginning of this passage indicates that their absence in the holy city is illegitimate.[48]

The supposed absence of the addressees from the holy city leads us to ask the question of why is this place is designated as 'the holy city'. To deal with this question, we should look once again at the connection between Isa 48:1–11 and 46:1–13. It can be seen that there is another link between the two passages. In Isa 48:2, it is said about the addressees that they are '*away from the holy city*', while in Isa 46:12 they are addressed as 'you stubborn-hearted, who are *far from righteousness*'. Thus, both in Isa 46:1–13 and 48:1–11, the addressees are depicted as being away from YHWH's salvation. In the last verse of Isa 46:1–13, however, YHWH announces to the addressees; 'I have brought near *my righteousness*'. As a result, the

[48] A similar reproach is found in Isa 50:2, which reads: 'Why did I come, and there was no one; did I call, and there was no one who answered?'

end of Isa 46:1–13 shows a clear contrast between the addressees who are far from righteousness and the righteousness of YHWH that is brought to Zion. A similar contrast can be noticed in Isa 48:1–11. In Isa 48:2, it is said about the addressees that they are '*away from the holy city*'. At the beginning of Isa 48:10, however, YHWH announces to them: 'See, I have refined you'.

The significance of the connection between the phrase 'the holy city' in v. 2 and the utterance of YHWH, 'I have refined you', in v. 10 is confirmed by the connection between the phrase 'the holy city' in Isa 52:1 and the command to the audience of Isa 52:11 to purify themselves. The meaning of the latter connection will be discussed at length in section 2.11.3 on Isa 52:1–12, but here it has already been emphasized that the purification of the addressees is a necessary condition for their return to the holy city.

2.6.4. *The Participant Zion/Jerusalem*

As was made clear in the introduction to this section, two groups of addressees can be distinguished in Isa 48:1–22. The first group is addressed in v. 1 as 'the house of Jacob, who call themselves by the name of Israel', while the second group is addressed in v. 12 as 'Jacob; Israel, whom I called'. In addition to that distinction, it can be argued that both groups are connected in different ways with the participant Zion/Jerusalem. With regard to the first group, it is said in v. 2 that '*away from the holy city* they have called themselves by the name of Israel'. The phrase עיר הקדשׁ ('the holy city') occurs once more in Isaiah 40–55: in Isa 52:1, where it functions as apposition to Jerusalem. This verse reads: 'Put on your beautiful garments, O Jerusalem, the holy city.' Outside of Isaiah 40–55, this expression is used two more times in the Hebrew Bible. Both occurrences are in Nehemiah 11, where the expression refers to Jerusalem (cf. Neh 11:1, 18). For these two reasons, it is likely that the audience of Isa 48:1–11 must be connected to Jerusalem. The audience of Isa 48:12–22, however, is called to go out from Babylon in v. 20. This group of addressees can be identified with the exiled Israelites in Babylon that were addressed in Isa 45:9–13. In section 2.4.4, it was proposed that part of these exiles already went on their way to Zion. This particular group is addressed in Isa 45:14–17. The other part, however, still refused to return to Zion. It is thus likely that these exiled Israelites are spoken to in Isa 48:12–22. If this assumption is correct, the audience of Isa 48:12–22 must be related to Zion.

The proposed connections of the two audiences in Isaiah 48 to Jerusalem and Zion correspond well to the lines of argument found in Isaiah 41

onwards. As was argued in the previous sections, Isaiah 41–46 present two thematic lines: one related to Zion and the other to Jerusalem. The line of argument related to Zion puts emphasis on the return of the Babylonian exiles (Isa 41:27; 45:13) and on the return of YHWH himself (Isa 46:13). The line related to Jerusalem focuses on the rebuilding of Jerusalem (Isa 41:27; 44:26, 28; 45:13). In Isa 48:1–22 these two lines of argument, which begin in Isa 41:27, are brought to a provisional climax. In the first part this chapter, Isa 48:1–11, Jerusalem is designated as 'the holy city' (v. 2). In its second part, Isa 48:12–22, all the exiled Israelites are called to go out from Babylon (v. 20) and are urged to return to Zion (cf. Isa 41:27).

The two lines of argument related to Zion/Jerusalem found in chapters 41–48 can be visualized as follows:

	Return to Zion	*Rebuilding of Jerusalem*
41:27	to Zion, "See, see there they are."	to Jerusalem, "I give a herald of good tidings."
44:26		Jerusalem;
44:28		Jerusalem
45:13	he will send away my exiles	he will rebuild my city
46:13	in Zion	
48:2		away from the holy city (i.e., Jerusalem)
48:20	go out from Babylon (i.e., go to Zion)	

2.7. ISAIAH 49:13–26

Some exegetes have proposed starting a new section at Isa 49:14. This demarcation is defended, for example, by Baltzer, who maintains that v. 14 is the first verse of a new 'act' (cf. Baltzer 2001: 319).[49] The conjunction ו ('but') at the beginning of v. 14, however, indicates that Isa 49:14–26 should be linked to one of the previous verses. In exegetical literature one can find two proposals for connecting v. 14 to the preceding verses. The first proposal is offered

[49] According to some exegetes, the *caesura* between v. 13 and v. 14 gains support from the Masoretic marker ס (*Setuma*) after v. 13 (cf. Korpel and De Moor 1998: 414). In the present study, however, linguistic signals are given priority over the Masoretic markers. For that reason, the division of the Masoretes is not followed here.

by Koole, who points out that Isa 49:14–26 should be taken as a 'relatively new section' (cf. Koole 1998: 50). In his view, this passage should be linked to the previous pericope, which begins in Isa 49:8 with כה אמר יהוה ('thus says YHWH'). The second proposal is found in the review of Baltzer's commentary on Isaiah 40–55 by Park, who calls into question Baltzer's division into six 'acts'. Park argues that Isa 49:14 cannot be considered as the starting point of a new 'act' because this verse is syntactically linked to the previous one: 'Baltzer's structuring often ignores the Hebrew syntax. For example, Isa 49:14 begins Act V. This verse, however, is syntactically connected with v. 13. The antithetical pose of *batomer* [sic] *zion* ("but Zion said") cannot stand alone apart from its previous verse 13' (Park 2002/3).

The two proposals presented above both have parallels to syntactic constructions in other texts in the Hebrew Bible. The connection of v. 14 to v. 8 is supported by the syntactic structure in Jer 6:16, which reads: 'Thus says YHWH' … 'But they said' … The connection of v. 14 to v. 13 is quite similar to the syntactic structure in Jer 2:25, which reads: 'Keep your feet from going unshod' … 'But you said' … Although both options for connecting v. 14 to the previous verses appear to be syntactically acceptable, the latter proposal is to be preferred for two reasons. First, the distance between v. 13 and v. 14 is smaller than between v. 8 and v. 14, and a shorter distance is more compelling than a longer one. Furthermore, it shows that there is a close connection between the call to the heavens and the earth to rejoice in v. 13 and the complain of Zion that YHWH has forsaken her in v. 14. A comparable contrast between a collective shout of joy and an individual lament is observed in Isa 24:16, which is rendered as follows in the NRSV:

Isa 24:16 From the ends of the earth we hear songs of praise, of glory to the Righteous One. *But I say* (ואמר), I pine away, I pine away. Woe is me!

Given the above, it is most probable that Isa 49:14 is syntactically connected to the previous verse. As a consequence, a new section should begin in v. 13 and not in v. 14. In section 2.7.3, attention is paid to the meaning of the connection between the appeal to sing in v. 13 and the complaint of Zion in v. 14. The question to be discussed is why Zion claims that YHWH has forgotten her when the previous verse states that YHWH has comforted his people. And how should one interpret the relationship between 'Zion' and 'the people of YHWH'?

2.7.1. *Textual Hierarchy*

Sing for joy, : 13a
O heavens, : 13b
and rejoice, : 13c
O earth, : 13d
and burst, : 13eQK[50]
O mountains, : 13f
into song. : 13g
For YHWH has comforted his people : 13h
and has compassion on his afflicted ones. 13i
But Zion said, : 14a
"YHWH has forsaken me : 14b
and my Lord has forgotten me." : 14c
Will a woman forget her nursing child : 15a
and have no compassion on the son of her womb? : 15b
Even these may forget : 15c
yet I shall not forget you. : 15d
See, in the palms of the hands I have marked you out; : 16a
your walls are continually before me. : 16b
Your children have hastened, : 17a
your destroyers and your wasters go out from you. : 17b
Lift up your eyes all around : 18a
and see. : 18b
They all gather : 18c
and come to you. : 18d
As I live : 18e
—declaration of YHWH—: 18f
truly, you will put all of them on as an ornament : 18g
and like a bride you will bind them on. : 18h
For your waste places and your desolate places, and the land of your destructions—: 19a
truly, now you will be too narrow for the inhabitant, : 19b
and your devourers will be far away. : 19c
They will yet say in your ears, the children of your bereavement, : 20a
"The place is too narrow for me : 20b
make room for me, : 20c
so that I may dwell." : 20d
And you will say in your heart, : 21a
"Who has borne me these? : 21b
I was bereaved and barren; : 21c
I was exiled : 21d
and put away. : 21e
But who has brought up these? : 21f

[50] *Khetib* has 'let the mountains burst into song' and reads v. 13e–g as one clause.

See, I was left all alone. : 21g
These—: 21h
from where are they?" : 21i

Thus says the Lord YHWH: : 22a
See, I lift up my hand to the nations : 22b
and raise my signal to the peoples; : 22c
and they will bring your sons in the bosom : 22d
and your daughters will be carried on the shoulders. : 22e
Kings will be your foster fathers : 23a
and their queens [will be] your nursing mothers; : 23b
with their face to the ground they will bow down to you : 23c
and lick the dust of your feet. : 23d
And you will know : 23e
that I am YHWH, : 23f
in whom those who hope in me will not be ashamed. : 23g
Will the prey be taken from the mighty, : 24a
or the righteous captives be rescued? : 24b
But thus says YHWH: : 25a
Even the captive of the mighty will be taken, : 25b
and the prey of the tyrant will be rescued. : 25c
With your contender I myself will contend, : 25d
and your children I myself will save. : 25e
I will make your oppressors eat their flesh, : 26a
and they will be drunk with their blood as with wine. : 26b
And all flesh will know : 26c
that I, YHWH, am your Savior, and your Redeemer, the
mighty One of Jacob. : 26d

2.7.2. *Syntactic Remarks*

In spite of the fact that Isa 49:16 is a well-known text that has comforted many of its readers, its precise meaning is disputed. Many exegetes have puzzled over the question of how the message of comfort is conveyed. According to most of them, this text portrays YHWH who engraved or tattooed the name of Zion on the palms of his hands. That view is clearly expressed by the rendering of v. 16 in the NIV, which reads:

Isa 49:16 See, I have engraved you on the palms of my hands;
your walls are ever before me.

Several exegetes have cast doubt on that interpretation because of the aversion towards engraving and tattooing in the Old Testament (cf. Lev 19:28; 1 Kgs 18:28; Jer 48:37). In their view, it is more probable that Isa 49:16 speaks about YHWH who draws a sketch of Zion on the palms of his hands. One of the texts they refer to is Ezek 4:1, where the prophet Ezekiel is ordered to

draw a plan of Jerusalem on a brick. Both proposals for reading Isa 49:16, however, encounter the following objections. First, the act of engraving or drawing something on one's hand is unknown in the Old Testament. The combination of the verb חקק (qal) ('to engrave') or ('to draw') with the preposition על ('on') is used in other texts for describing something written in a book (Isa 30:8) or on other kinds of materials, such as a brick (Ezek 4:1) or a wall (Ezek 23:14).[51] The suggested parallel with Isa 44:5 is not helpful here because, instead of the preposition על, this text has the preposition ל. Furthermore, one cannot escape the impression that both interpretations of v. 16 are strong anthropomorphisms within the context of Isaiah 40–55. The imagination of YHWH who either engraves Zion's name on the palms of his hands or draws a plan of her on his palms does not fit into the portrait of YHWH given in the other parts of Isaiah 40–55.

For those two reasons, it is hard to accept that the phrase על־כפים is governed by the verb חקק (qal) as a complement, as is usually assumed. It is more likely that this phrase functions as adjunct in Isa 49:16. Consequently, one should search not only for texts in which the verb חקק (qal) governs both a direct object and a prepositional phrase introduced by the preposition על but also for texts in which this verb only governs a direct object. An example of the latter category is found in Prov 8:29, which reads:

Prov 8:29 he [i.e., YHWH] marked out the foundations of the earth.

The valency pattern of the verb חקק (qal) in Prov 8:29 provides a basis for understanding Isa 49:16 as follows:

Isa 49:16 See, in the palms of the hands I have marked you out;
your walls are continually before me.

This interpretation of v. 16 has the advantage of being consistent with other texts in Isaiah 40–55 that mention the hands of YHWH (cf. Isa 45:12; 48:13). In these texts no strong anthropomorphisms are present, but they relate the hands of YHWH to his power of creation. Because of this connection in Isaiah 40–55, it is reasonable to assume that in Isa 49:16 YHWH is portrayed as Zion's creator (cf. Isa 54:5). That means that the consolation of Zion is based on her creation by YHWH. YHWH himself has marked her out in the palms of his hands. So how could he forget her?

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[51] This also holds true for the combination of the verb כתב ('to write') or the verb חרשׁ ('to engrave') with the preposition על ('on').

2.7.3. *Discourse Analysis*

In this section we examine the connection between Zion's complaint that YHWH has forgotten her in v. 14 and the appeal to rejoice in v. 13. Prior to this, however, we should take a look specifically at Zion's own claim. What does the feminine character in v. 14 mean when she states that YHWH has forsaken her and that her Lord has forgotten her? In current exegetical literature this question has been answered in different ways. Some exegetes put emphasis on the absence of YHWH himself. That view is held, for example, by Koole (1998: 53), who states: 'our v. [Isa 49:14] must be read in the light of Lam 5:20 and, more broadly, of the individual lament in which the sufferer asks why God has forsaken him, Ps. 22:2, or begs that he will not forsake him, Ps. 38:22.' Others have pointed out that in Isa 49:14 Zion refers to her juridical status. That solution is offered by Berges (2001: 68), who argues: 'Zion complains that God abandoned her and left her without any legal protection', as well as by Baltzer (2001: 321), who points out: '"Forsaken" (עזב) probably means that she has *not* been divorced; she is merely separated. This puts her in a wretched position between marriage and divorce.'

It is noteworthy, however, that both interpretations ignore the central position of Zion's children in Isa 49:13–26. There can be little doubt that Zion's children hold a prominent position in Isa 49:13–26 because they are explicitly referred to four times in this passage: 'your children' (v. 17), 'the children of your bereavement' (v. 20), 'your sons' and 'your daughters' (v. 22), and 'your children' (v. 25). Given the prominent position of these children, it is likely that Zion's complaint in Isa 49:14 concerns not only the absence of YHWH but also her lack of children. Because her husband has abandoned her, Zion is not able to have children. Consequently, her position is comparable to the desperate situations of other women in the Old Testament who were left without children and who could not marry or remarry. The position of Zion can be illustrated by the stories in the Book of Genesis about the daughters of Lot (Gen 19:30–38) and Tamar (Gen 38:12–30). Particularly worth mentioning are the following two texts, which are rendered in the NRSV as follows:

Gen 19:31 the firstborn said to the younger, "Our father is old, and there is not a man on earth to come in to us after the manner of all the world."
Gen 38:14 She [i.e., Tamar] saw that Shelah was grown up, yet she had not been given to him in marriage.

As a consequence of YHWH's absence, Zion is not able to have children. Her former children had gone into exile. Zion was then left without inhabitants

and remained inhabited because her husband had not yet returned. This interpretation also helps in understanding the relation of Zion's complaint in v. 14 to the appeal in v. 13. In Isa 49:13, the heavens and the earth are called on to rejoice because YHWH has comforted his people and has compassion on his suffering ones. Zion's response to that appeal shows that the people of YHWH had not come to Zion. Zion still had no inhabitants. In the following verses, however, YHWH promises her that she will not stay all alone. From all sides Zion's children will come to her (cf. Isa 49:17–18, 21, 22, 25).

This portrayal raises the question of whether 'the children of Zion' in vv. 17–26 can be identified with 'his people' in v. 13. In other words, do the designations 'your children' and 'his people' in this passage refer to the same entity? The identification of 'the children of Zion' in vv. 17–26 with 'his people' in v. 13 is plausible within the context of this passage. A full discussion of the relationship between 'Zion' and 'the people of YHWH', however, must be deferred until the analysis of Isa 51:1–16. It is widely assumed that Zion herself is called 'the people of YHWH' in the last verse of this passage. For example, the NRSV renders v. 16: 'I [i.e., YHWH] have put my words in your mouth, and hidden you in the shadow of my hand, stretching out the heavens and laying the foundations of the earth, and saying to Zion, "You are my people."' Whether Zion is really called 'the people of YHWH' in Isa 51:16 remains to be seen in section 2.9.2. The provisional conclusion reached at the end of this section is that Isa 49:13–26 puts emphasis both on Zion's lack of children (i.e., her inhabitants) and on the absence of her husband (i.e., YHWH).

2.7.4. *The Participant Zion/Jerusalem*

It goes without saying that Isa 49:13–26 is one of the most significant passages to be considered in examining the role of Zion/Jerusalem in Isaiah 40–55. This is not only the first time that she herself starts speaking it is also the first time that her children are mentioned. At the same time, one has to realize that this passage is connected to the previous chapters. Someone who starts reading at Isa 40:1 will have gone through six passages in which the participant Zion/Jerusalem is mentioned before he or she reaches Isa 49:13. For that reason, it is important to bear in mind how this participant is portrayed in the first half of Isaiah 40–55. As was made clear in the previous sections, two lines of argument can be found in Isaiah 41–48. The first line is related to Zion and focuses on the return of the Babylon exiles. The second one is related to Jerusalem and concentrates on the rebuilding of this city (see section 2.8.4).

When looking at the connection between this passage and the previous chapters, one cannot avoid the question of why the walls of Zion are referred to in Isa 49:16. As was argued above, v. 16 reads: 'See, in the palms of the hands I have marked you out; *your walls* (חומתיך) are continually before me'. The mention of Zion's walls in this passage is remarkable if one takes into account that in Isaiah 41–48 the name 'Zion' is related to the return of the exiles from Babylon while the name 'Jerusalem' is related to the project of rebuilding. The significance of this question is underlined by the interpretation of Isa 49:16 in current exegetical literature. It can be seen that many biblical scholars assume that v. 16 refers to the rebuilding of Zion. That holds true for biblical scholars who read the first part of Isa 49:16 as 'I have drawn you on the palms of the hand' as well as for those who read the first part as 'I have engraved you on the palms of the hands'. An example of the latter category is the view of Roberts, who offers the following interpretation of Isa 49:16: 'The engraving is a reminder, but also a blueprint. It not only serves to prod God's memory, but also provides the plans for continuing restoration. … The oracle of comfort includes a promise of restoration' (Roberts 2003: 60). Based on that interpretation of v. 16, various exegetes have assumed that the phrase בניך ('your children') in the next verse must be read in a different way. According to them, the phrase 'your children' in v. 17 should be vocalized as בֹּנַיִךְ ('your builders'). This reading is supported by ancient textual witnesses, such as the great Isaiah scroll and the Vulgate (cf. Watts 2000: 740).[52]

The question, however, is whether the assumption that Zion's walls in Isa 49:16 refer to her rebuilding is correct. There are two arguments against this interpretation. First, v. 16 does not speak about the building or rebuilding of a city, as is the case in Isa 44:26, 28; 45:13; 54:11–12. This verse says that 'the walls of Zion are continually *before* (נגד) YHWH'. According to BDB (617, sub 1b), the preposition נגד ('before') was used in similar expressions in the Hebrew Bible to indicate that things were 'mentally, = vividly present to' someone. This interpretation is supported by the use of the preposition נגד ('before') in Pss 38:18; 44:16; 51:5; 109:15. Secondly, the connection between the first and the second part of Isa 49:16 must be taken into account. As was made clear above, the first part of v. 16 reads: 'See, in the palms of the hands I have marked you out.' This reading does not portray YHWH as someone who sketches a city plan of Zion but portrays him as the creator of Zion who has

52 The same conjecture has been suggested with regard to the phrase בניך ('your children') in Isa 62:5 (cf. critical apparatus). The Masoretic Text of Isa 62:5, however, is supported by all textual witnesses.

determined her sizes. In view of the reading of the first part of the verse, it is probable that the second part of v. 16 deals with Zion's demarcation as well. On that basis, it is likely that the phrase 'your walls' in Isa 49:16 does not refer primarily to Zion's fortifications but to her boundaries (cf. Mic 7:11; Zech 2:2–5). The second part of v. 16 thus declares that YHWH still has a clear picture of Zion's size. This interpretation fits the context of this passage well. In Isa 49:20, YHWH promises Zion that the children of her bereavement will say in her ears, "The place is too narrow for me; make room for me, so that I may dwell."[53]

Finally, attention must be paid to the relationship between Zion and her children. Isaiah 49:13–26 clearly continues the line of argument in which the return of the exiles from Babylon to Zion is described. The question, however, is whether these children are portrayed as 'your builders' in v. 17, as has been frequently proposed.[54] Two objections to this proposal can be raised. First, in the previous passage, Isa 48:12–22, the exiles were called to leave Babylon and to proclaim that YHWH has redeemed his servant Jacob (cf. v. 20). Thus, their first duty is not the rebuilding of Zion but the proclamation of the deeds of YHWH. Furthermore, it stands out that in Isa 49:17 a form of the verb מהר (pi.) ('to hasten') is used. This verse reads: 'your children have hastened'. The use of this verb suggests that the exiles come swiftly and go ahead of YHWH. For those two reasons, there is no need to assume that the people returning from Babylon to Zion are designated as 'her builders' in Isa 49:17. It is more probable that they are depicted as 'her sons' who come to Zion to announce that her husband, YHWH, will return to her.

2.8. Isaiah 50:1–3

In spite of the fact that the lexemes 'Zion', 'Jerusalem', and 'city' are lacking in Isa 50:1–3, this passage is discussed at length in this study. In the first section of this chapter various arguments for the examination of the present passage were brought to the fore. The main argument mentioned was the presence of the noun אם ('mother'), which occurs twice in this pericope: 'your

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[53] On the basis of this conclusion, there is good reason to prefer the rendering of the noun חרבה as 'wasted place' to its rendering as 'ruin' in both Isa 49:19 and 51:3.

[54] Although the Masoretic Text serves as the point of departure for this study, this question cannot be ignored since this phrase is often considered to be a play on words. See, for example, the comment of Koole (1998: 58–59): 'we can consider the possibility of a *double entendre*, in which DI deliberately leaves open the two meanings mentioned'.

mother's bill of divorce' (v. 1); 'your mother' (v. 1). In 2 Sam 20:19, this noun is used for designating a city. For that reason, it is conceivable that the noun 'mother' in Isa 50:1–3 is a designation of the participant Zion/Jerusalem.[55] The second argument brought forward is that it is generally assumed that Zion/Jerusalem is referred to in Isa 50:1–3. Almost no one doubts that this participant plays a key role in the discussion between YHWH and the audience of this passage.

According to most exegetes, the phrase 'your mother' in Isa 50:1 is a reference to 'Zion'. The main argument for that interpretation is the supposed connection between Isa 50:1–3 and the previous passage, Isa 49:13–26. The significance of this connection is emphasized, for example, by Abma (1999: 63–64), who argues that Isa 50:1–3 should be interpreted in light of the previous passage:

> In Isaiah 50:1–3 again a speech is found in which YHWH is the speaker, but here the address is in the second person plural. The new addressees are spoken to with respect to their "mother". In light of the circumstance that Zion in 49:14–26 is continuously addressed in her role as mother and in view of her absent sons, it is likely that in 50:1–3 the sons of this mother are being addressed.

In regard to the supposed connection between Isa 50:1–3 and 49:13–26, two remarks must be made. First, the noun אם ('mother') is lacking in Isa 49:13–26. Modern translations, such as the NLT, suggest that the noun 'mother' is present in v. 15. This translation, however, incorrectly renders the noun אשה ('woman') in this verse as 'mother', as the following rendering shows:[56]

Isa 49:15 Can a *mother* (אשה) forget her nursing child? (NLT)

Secondly, Isa 49:13–26 does not depict Zion as a mother but as a barren woman. In this passage, it is emphasized that Zion did not give birth herself to her children, as becomes clear in v. 21 where YHWH says to Zion:

Isa 49:21 You will say in your heart, "Who has borne me these? I was bereaved and barren; I was exiled and put away. But who has brought up these?"

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55 This conclusion is supported by the portraits of Oholah (Samaria) and Oholibah (Jerusalem) in Ezek 23:4, which reads: 'They became mine, and they bore sons and daughters' (NRSV).

56 Cf. also Gruber (1983: 354, fn 9), who asserts: 'Only in two places in the Hebrew Bible, here [in Isa 45:10] and in Isa 49:15, is *ʾiššâ* "woman" employed in the secondary sense "mother".' However, one gets the impression that the noun 'mother' is used purposefully in Isaiah 40–55. Apart from Isa 50:1, this noun occurs only in Isa 49:1, which reads: 'from the womb of my mother he [i.e., YHWH] mentioned my name'. Isaiah 45:10 and 49:15 both have the noun אשה ('woman'). Furthermore, Isa 51:2 calls ancestress Sarah תחוללכם ('the one who gave you birth').

Thus Isa 49:13–26 does not put emphasis on the motherhood of Zion. On the contrary, this pericope shows that her barrenness will not exclude her from having children. This promise is confirmed by the utterance of YHWH in Isa 54:1, which reads: 'the children of the desolate one will be more than the children of one who is married'. Given these two observations, it is unlikely that the phrase 'your mother' in Isa 50:1–3 alludes to the portrait of Zion in Isa 49:13–26. While Zion is depicted as a barren woman in Isa 49:21, the woman portrayed in Isa 50:1 is designated as a mother. For that reason, I propose that the phrase 'your mother' in Isa 50:1–3 refers to another female figure in Isaiah 40–55, namely, Jerusalem. With regard to Jerusalem, Isa 51:18 clearly states that she has given birth to children. Verse 18 reads: 'There is no one who leads her among all the children she has borne; there is no one who takes her hand among all the children she has brought up.'

In light of Isa 51:18, it is reasonable that the designation 'your mother' in Isa 50:1–3 refers to Jerusalem. The consequence of this assumption is that the people addressed in Isa 50:1–3 are not to be identified as the children of Zion but as the children of Jerusalem.

2.8.1. *Textual Hierarchy*

Thus says YHWH: : 1a
Where is it, your mother's bill of divorce, : 1b
with which I have sent her away? : 1c
Or which of my creditors [is it], : 1d
to whom I have sold you? : 1e
See, because of your debts you were sold, : 1f
and because of your transgressions your mother was sent away. : 1g

Why did I come, : 2a
and there was no one; : 2b
did I call, : 2c
and there was no one who answered? : 2d
Was my hand really too short for ransom, : 2e
or is there in me no power : 2f
to deliver? : 2g
See, by my rebuke I dry up the sea. : 2h
I make rivers a desert. : 2i
Their fish stink, : 2j
because there is no water, : 2k
and die of thirst. : 2l
I clothe the heavens with blackness, : 3a
and make sackcloth their covering. : 3b

2.8.2. *Syntactic Remarks*

Translations of Isa 50:1 in modern languages show that the connection of the first אשר clause to the phrase 'your mother's bill of divorce' in the previous clause is disputed. Some translations connect this relative clause to the last part of the phrase (i.e., to 'your mother') while other translations link this clause to the head of the phrase (i.e., to 'the bill of divorce'). This distinction can be illustrated by the renderings of the first part of v. 1 in the KJV and the NRSV, which read:

Isa 50:1 Where is the bill of your mother's divorcement,
whom (אשר) I have put away? (KJV)
Isa 50:1 Where is your mother's bill of divorce
with which (אשר) I put her away? (NRSV)

The reading of Isa 50:1 in the KJV is defended by some exegetes. For example, Abma maintains that the אשר clause merely refers to the phrase 'your mother'. She states, 'The appositional clause "as to which I sent her away" is appositional to the word "mother" rather than to the word "letter of divorce"' (Abma 1999: 64).[57] The majority of exegetes, however, follow the interpretation of Isa 50:1 given in the NRSV. An argument supporting that reading is the use of the relative pronoun אשר in Exod 4:28. It is worth noting that the syntactic construction in Exod 4:28 is quite similar to the one in Isa 50:1, as the following rendering shows:

Exod 4:28 Moses told Aaron all the words of YHWH *with which* (אשר) he had sent him, and all the signs *with which* (אשר) he had charged him.

This linguistic parallel provides a straightforward argument for adopting the reading of Isa 50:1 in the NRSV. Some scholars, however, have argued that the syntactic interpretation of v. 1 does not affect the meaning of this text. Koole, for example, notes: 'For the exegesis of v. aA, it makes little difference whether אֲשֶׁר ... refers to אִמְּכֶם (Young) or to the entire preceding genitive construction' (Koole 1998: 89). In his view, both the rendering of the KJV ('*whom* I have put away') and of the NRSV ('*with which* I put her away') imply that YHWH has sent away the mother of the addressees.

It should be noted, however, that the reading of Isa 50:1 in the NRSV leaves room for doubting that YHWH has sent 'your mother' away. This interpretation clearly links the rejection of 'your mother' by YHWH to the

[57] See also Oswalt 1998: 318, fn 14.

existence of the bill of divorce. It reads: 'Where is your mother's bill of divorce, *with which* I put her away?' At the same time, this rhetorical question suggests that such a bill of divorce does not exist. It implies that YHWH did not write 'your mother' a bill of divorce in order to send her out of his house, as Deut 24:1 decrees. That means that the first part of Isa 50:1 emphasizes that YHWH cannot be blamed for sending 'your mother' away. He never wrote such a bill of divorce.

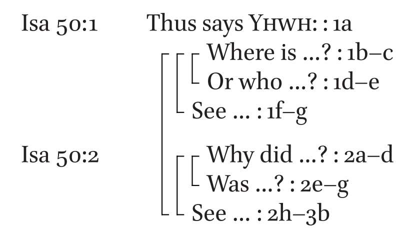
This assumption is supported by the reference to the rejection of 'your mother' in the second part of v. 1, which reads: 'See, because of your debts you were sold, and because of your transgressions your mother was sent away.' The second part of v. 1 focuses on the reason why 'your mother' was rejected. The mother of the addressees was sent away because of the transgressions of her children. Only they can be blamed for the rejection of their mother and not YHWH. The impression that Isa 50:1 avoids blaming YHWH for sending away 'your mother' is strengthened by the use of passive verbal forms at the end of the verse: נמכרתם ('you were sold') and שׁלחה ('she was sent away'). A comparable syntactic construction is used in the prayer of Ezra (Ezra 9:6–15). It is interesting that v. 7 also employs a passive verbal form, as the following rendering shows:

Ezra 9:7 *Because of our iniquities* (בעונתינו) we, our kings, and our priests *have been handed over* (נתנו) to the kings of the lands, to the sword, to captivity, to plundering, and to utter shame, as it is today.

The use of this passive form fits well into the context of Ezra's prayer, in which the suggestion that YHWH could be blamed for the handing over of his people is carefully avoided.

2.8.3. *Discourse Analysis*

It is widely recognized that Isa 50:1–3 is comprised of two parts: vv. 1b–g; 2–3. The two parts present a similar text-syntactic structure: two interrogative sentences followed by a clause that begins with the interjection הן ('see'). On the basis of these observations, the discourse structure of Isa 50:1–3 can be depicted as follows:



The discourse structure of Isa 50:1–3 suggests that there is a strong connection between the two parts. Thus, it is quite possible that the first part of the passage serves as an introduction to the question of YHWH at the beginning of the second part, which reads: 'Why did I come, and there was no one; did I call, and there was no one who answered?'

In the view of Abma, the connection between the two parts must be understood in the following way. The question at the beginning of Isa 50:2 refers to YHWH's arrival at Babylon. The reason that YHWH has come to this place is to motivate the addressees to go out from Babylon and to return to Zion. The first part of Isa 50:1–3 provides the basis for this return. Abma argues that by shifting the attention from the divorce between YHWH and 'your mother' itself to the question of responsibility for this divorce, Isa 50:1 'creates an opening for the restoration of the relationship between YHWH and Zion' (Abma 1999: 72). According to Abma, Isa 50:1–3 makes clear that 'your mother' is not the one who should be blamed for the separation between her and YHWH: it is her children who should be blamed. She states: 'The children of Zion are held responsible for their present misfortune and for the desolation of Zion. Zion herself, however, is not declared guilty' (Abma 1999: 73). In her view, the guiltlessness of 'your mother' is important for two reasons. First, it underscores the 'indissoluble bond' between her and YHWH. She did not sin against YHWH, but her children did. Furthermore, the guiltlessness of Zion serves as a starting point for the return of her children. YHWH has come to Babylon to engage the addressees in his 'program of comfort'. They must depart from Babylon to comfort their mother.

An argument against this interpretation, however, is that the guiltlessness of 'your mother' in Isa 50:1–3 is inconsistent with the announcement in Isa 40:2 that: 'she [i.e., Jerusalem] has received from the hand of YHWH double for *all her sins* (כל־חטאתיה)'. That utterance at the beginning of Isaiah 40–55 is diametrically opposed to the suggestion that 'your mother' is guiltless. Isaiah 40:2 leaves no doubt that Jerusalem is guilty. Furthermore, it should be noted that such a strong distinction between a city ('your mother') and its inhabitants ('her children') is uncommon within the context of the Old Testament. In his 1997 paper, '"Die Frau Zion"', Hermisson notes: 'Wo Jahwe ein negatives oder ein positives Verhältnis zur Stadt hat, sind die Bewohner immer einbezogen' (Hermisson 1997: 38). In light of these observations, it is unlikely that Isa 50:1 argues for the guiltlessness of 'your mother'. It is more probable that the first part of this passage emphasizes the guiltlessness of YHWH himself, as was suggested in the previous section.

Taking the above interpretation of v. 1 as our starting point, we may turn to the question concerning the connection between the first and the second part of Isa 50:1–3. The question to be discussed here is whether the claim that YHWH cannot be blamed for the rejection of 'your mother' in v. 1 serves as an introduction to YHWH's question at the beginning of v. 2: 'Why did I come, and there was no one; did I call, and there was no one who answered?' As was indicated above, Abma maintains that the question at the beginning of Isa 50:2 alludes to the arrival of YHWH at Babylon (cf. Abma 1999: 81–82). Beuken, on the other hand, argues that the question of YHWH hints at his coming to Zion (cf. Beuken 1983: 73). The latter proposal is more convincing in my view because it is in line with the depictions of YHWH's coming to Zion in Isa 40:9–11 and 46:13. Furthermore, this interpretation corresponds to the announcement of YHWH's return to Zion in the previous passage, Isa 49:13–26.[58] On that basis, it is likely that the second part of Isa 50:1–3 refers to the coming of YHWH to Zion. The rhetorical question at the beginning of v. 2, however, makes clear that his coming goes completely unnoticed. When YHWH arrives at Zion, he finds out that the addressees are not there. The absence of the addressees in Isa 50:2 calls to mind the absence of the audience of Isa 48:1–11 from the holy city (cf. section 2.6.3).

The deeper meaning of the absence of the children addressed in Isa 50:1–3 comes to the fore, if one takes into account the connection between the rhetorical question in v. 2 and the previous v. 1. As was argued above, the first part of Isa 50:1–3 puts emphasis on the guiltlessness of YHWH. He cannot be blamed for sending away the mother of the addressees. At the beginning of the second part the tables have been turned. Now, the addressees are summoned to give an explanation. They are indicted by YHWH for leaving their mother alone. The absence of the addressees shows that they let their mother down, even though she was rejected. Thus, the connection between the two parts of Isa 50:1–3 can be understood as follows: YHWH cannot be blamed for sending away 'your mother', but instead her children must be blamed for leaving her all alone. On the basis of this connection, it is likely that the end of this passage alludes to the return of the addressees to their mother.

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[58] Cf. Childs (2001: 393): 'When God came as promised in chapter 49 to effect Zion's deliverance, there was no response. When he called, no one answered (v. 2).'

2.8.4. *The Participant Zion/Jerusalem*

Since, as was argued in the introduction, it is likely that the phrase 'your mother' in Isa 50:1–3 refers to Jerusalem, the addressees in this passage must be identified as the children of Jerusalem. The significance of that identification becomes clear when attention is paid to the connection between Isa 50:1–3 and 40:1–2. At the very beginning of Isaiah 40–55 an anonymous plural audience is ordered by YHWH to comfort Jerusalem. Isaiah 40:2 reads: 'Speak to the heart of Jerusalem and proclaim to her that her service has ended, that her debt has been paid, that she has received from the hand of YHWH double for all her sins.' The supposed presence of Jerusalem in both passages, however, is not the only tie that connects Isa 40:1–2 and 50:1–3 to one another. In current exegetical literature various similarities between the two passages have been mentioned. First, Koole notices that the noun עון ('debt') occurs both in Isa 40:2 and 50:1 (cf. Koole 1998: 91). Furthermore, Abma points out that both passages make use of the same *Leitmotiv*, which consists of concepts related to the sphere of money and economics (cf. Abma 1999: 73, fn 78). Lastly, Leene notes that both Isa 40:1–2 and 50:1–3 show a close connection between complaint and salvation. He states: 'One who started reading at Isaiah 40 and continued reading up to Isaiah 50, did not previously encounter such a direct link between accusation and oracle of salvation' (Leene 1980: 9).[59]

Given the close relationship between the two passages, it is plausible that Isa 40:1–2 and 50:1–3 are addressed to the same masculine plural audience. This means that the anonymous addressees of Isa 40:1–2 must also be identified as the children of Jerusalem. They are called to speak to the heart of their mother. The assumption that the children of Jerusalem are given the task of comforting Jerusalem is in keeping with the observation that providing comfort is the duty of close relatives in the Old Testament (cf. Gen 37:35; Job 42:11; 1Chr 7:22). Furthermore, this identification sheds light on the assumption that the command to comfort Jerusalem was not fulfilled at the end of Isa 40:1–11. As was made clear in section 2.1.4, it is unlikely that Jerusalem was comforted at the end of this passage. It appears that Jerusalem is still deprived of comfort at the end of Isaiah 40–55 (cf. Isa 51:19; 54:11). That impression is reinforced by the identification of the anonymous addressees in Isa 40:1–2 as the children of Jerusalem addressed in Isa 50:1–3.

[59] The Dutch reads: 'Wie bij Jes. 40 begon te lezen en daarin tot Jes. 50 volhardde, kwam een zo directe koppeling van aanklacht en heilsaankondiging nog niet eerder tegen.'

In the previous section, it was claimed that the children of Jerusalem did not stay with their mother. They left their mother all alone. Thus, it is not surprising that the children of Jerusalem had not yet comforted their mother. Because her children refused to go back to her, Jerusalem remains deprived of comfort in Isa 50:1–3.

The failure of Jerusalem's children to go back to their mother raises the question: how should Jerusalem be comforted? Who will be able to perform this duty? These questions are of relevance as it appears that Jerusalem has still not been comforted in Isa 51:19, where YHWH asks her the question of how she may be comforted. Furthermore, in Isa 54:11, the supposed addressee Zion/Jerusalem is still spoken to as 'you not comforted one'. The interpretation of these two texts, however, is troublesome. While Isa 51:19 presents us with a syntactic problem, Isa 54:11 presents us with the question of who is addressed here. Does the address 'you not comforted one' in Isa 54:11 refer to either Zion or Jerusalem or to both of them? For these reasons, the discussion on the identity of Jerusalem's comforter must be deferred. The discussion will be continued in section 2.10 on Isa 51:17–23 and in section 2.12 on Isa 54:1–17.

2.9. Isaiah 51:1–16

In exegetical literature one finds different views with regard to the unity of Isa 51:1–16. Some exegetes, like Holgrem, argue that the connection between vv. 12–16 and the previous verses is doubtful: 'It is, of course, true that verses 12–16 have some affinities with verses 1–11 but it may be doubted whether they are of such importance as to demand that the unit be stretched to include them' (Holgrem 1969: 196–197, fn 5). Others hold the view that vv. 1–16 constitute a unit. In a detailed analysis of the unity of this passage, Kuntz arrives at the conclusion that Isa 51:1–16 is composed of three parts: vv. 1–8; 9–11; 12–16 (cf. Kuntz 1982: 150–151).

The view of Kuntz on the unity of Isa 51:1–16 is confirmed by three observations. First, the participle form מנחמכם ('the one who comforts *you*') in v. 12 has a masculine second person plural suffix. The presence of this suffix at the beginning of v. 12 is an important argument for linking vv. 12–16 to vv. 1–8, where the audience is addressed in masculine second person plural. Furthermore, the noun אנוש ('mortal') occurs only twice in Isaiah 40–55: first in Isa 51:7 and then in Isa 51:12. In both texts this noun is related to the appeal not to fear. Finally, the name 'Zion' is mentioned in the three parts of the composition, as the following renderings demonstrate:

Isa 51:3 YHWH has comforted Zion; he has comforted all her waste places.
Isa 51:11 The ransomed of YHWH return, and they will come to Zion with singing.
Isa 51:16 in order to say to Zion that you are my people.

These observations support the view that Isa 51:1–16 constitutes a unit. In the following sections, the connections between its various parts will be examined more closely. In particular, attention is paid to the connection between the last part, vv. 12–16, and the first part of the passage, vv. 1–8. The masculine second person plural suffix at the beginning of v. 12 suggests that the audience of vv. 12–16 is the same as the masculine plural address of vv. 1–8. At the end of v. 12, however, this audience is addressed in feminine singular and in vv. 13–16 it is spoken to in masculine singular. The meaning of these shifts will be discussed in detail in section 2.9.3.

2.9.1. *Textual Hierarchy*

Listen to me, : 1a
you who pursue righteousness, : 1b
you who seek YHWH. : 1c
Look to the rock, : 1d
from which you were hewn : 1e
and [look] to the excavation pit, : 1f
from which you were dug. : 1g
Look to Abraham, your father, : 2a
and [look] to Sarah : 2b
who gave you birth; : 2c
for as a single person I called him, : 2d
and I blessed him : 2e
and made him many. : 2f
For YHWH has comforted Zion, : 3a
he has comforted all her waste places, : 3b
and he made her desert like Eden : 3c
and [made] her wilderness like the garden of YHWH. : 3d
Joy and gladness is found in her, thanksgiving and the sound of song. : 3e
Pay attention to me, : 4a
my people, : 4b
and, : 4c
my nation, : 4d
give heed to me; : 4e
for a teaching will go out from me, : 4f
and I shall establish my justice as a light to the nations. : 4g
My righteousness is near, : 5a
my salvation has gone out; : 5b
and my arms will judge the peoples. : 5c

For me the coastlands hope, : 5d
and for my arm they wait. : 5e
Lift up your eyes to the heavens, : 6a
and look at the earth beneath; : 6b
for the heavens vanish like smoke, : 6c
and the earth will wear out like a garment, : 6d
and its inhabitants will die like gnats; : 6e
but my salvation will be forever, : 6f
and my righteousness will not be broken. : 6g
Listen to me, : 7a
you who know righteousness, : 7b
you people, : 7c
in whose heart my teaching is; : 7d
Do not fear the reproach of a mortal man, : 7e
and do not be terrified by their insults; : 7f
For like a garment the moth eats them, : 8a
and like wool the worm eats them; : 8b
but my righteousness will be forever, : 8c
and my salvation [will be] to all generations. : 8d

Awake, : 9a
awake, : 9b
put on strength, : 9c
O arm of YHWH. : 9d
Awake, as in days of old, the generations of long ago. : 9e
Are you not she, : 9f
the one cutting Rahab to pieces, : 9g
the one piercing the dragon? : 9h
Are you not she, : 10a
the one drying up the sea, the waters of the great deep; : 10b
the one making the depths of the sea a way : 10c
for the redeemed to pass over? : 10d
The ransomed of YHWH return, : 11a
and they will come to Zion with singing. : 11b
Eternal gladness will be upon their heads. : 11c
They obtain joy and gladness. : 11d
Affliction and moaning flee away. : 11e

I, : 12a
I am he : 12b
who comforts you. : 12c
Who are you, : 12d
that you are afraid of a mortal man : 12e
who must die, : 12f
and [afraid] of a son of man : 12g
who is given up like grass; : 12h
that you forgot YHWH, your maker, : 13a
who stretched out the heavens, : 13b
and founded the earth; : 13c

that you continually tremble all day long because of the fury of the oppressor, : 13d
when he sets himself : 13e
to destroy? : 13f
But where is the fury of the oppressor? : 13g
The oppressed hasten : 14a
to be released; : 14b
he will not die to the pit, : 14c
nor will he lack his bread. : 14d
I am YHWH, your God, : 15a
who stirs up the sea : 15b
and its waves roar—: 15c
YHWH of hosts is his name. : 15d
I have put my words into your mouth, : 16a
and in the shadow of my hand I covered you, : 16b
by planting the heavens : 16c
and founding the earth; : 16d
in order to say to Zion : 16e
that you are my people. : 16f

2.9.2. *Syntactic Remarks*

The focus of this section is the syntactic analysis of the last verse of this passage, Isa 51:16. The analysis of its syntactic structure may help in answering two questions concerning v. 16: who speaks to Zion, and what is announced to her? The identity of speaker at the end of v. 16 will be considered first. Then we will take a look at the content of what is said.

In current exegetical literature we find two opposite views of the identity of the speaker at the end of v. 16. Some scholars argue that the audience of v. 16 is ordered by YHWH to speak to Zion. That interpretation is defended, for example, by Watts (2000: 767), who translates the last verse of this passage as follows:

Isa 51:16 So I have put my words in your mouth.
And in the shadow of my hand I hid you
to plant heavens and found earth
and to say to Zion: you are my people. (Watts)

Other exegetes hold the view that YHWH himself speaks at the end of Isa 51:16. That interpretation is offered, for example, by Koole (1998: 189) who renders v. 16 as follows:

Isa 51:16 and I placed my words in your mouth
and with the shadow of my hand I protected you;
while I planted the heavens and laid the foundation of the earth,
and while I said to Zion: you are my people! (Koole)

Although Watts and Koole disagree about the connection between the three infinitives with ל and the previous clauses, they do agree about the connection of these infinitives to one another. The idea that the infinitive of verb אמר (qal) ('to say') must be linked to the previous infinitives of the verbs נטע (qal) ('to plant') and יסד (qal) ('to found') seems to beyond dispute.

In my perception, however, this connection should be examined more closely. Although it cannot be denied that the proposed link makes sense syntactically, it is important to note that this continuation is not the only possibility. The grammar of Gesenius mentions that an infinitive with ל preceded by the conjunction ו may also be linked to a preceding finite verbal form or to a preceding participle form (cf. GKC §114p). In those cases, the conjunction ו can be rendered 'in order to'. An example of this phenomenon is found in Jer 19:12. This text shows that an infinitive with ל preceded by the conjunction ו may be connected to a verbal form that does not precede immediately, as the following rendering demonstrates:

Jer 19:12

Thus will I do to this place
—declaration of YHWH—
and [will I do] to its inhabitants,
in order to make (ולתת) this city like Topeth.

The syntactic construction in Jer 19:12 provides an argument for proposing that the infinitive of the verb אמר (qal) ('to say') with ל should not be linked to the previous infinitives but to the finite verbal form, ואשׂים ('I have put'), at the beginning of the verse.[60] This connection is supported by the occurrence of a similar valency pattern in Ezra 8:17, which reads: 'and I [i.e., Ezra] put the words into their mouths *to speak* (לדבר) to Iddo, his brothers and the temple servants at the place Casiphia'. On the basis of these two arguments, the syntactic structure of Isa 51:16 can be understood as follows:[61]

Isa 51:16

I have put my words into your mouth, : 16a
and in the shadow of my hand I covered you, : 16b
by planting the heavens : 16c
and founding the earth; : 16d
in order to say (ולאמר) to Zion … : 16e

[60] For comparable examples, see Exod 32:29; Jer 17:10; 2 Chr 2:8. Furthermore, a similar syntactic construction is used in Isa 44:28, as was made clear in section 2.3.3.

[61] The combination of the verb כסה (pi.) ('to cover') with an infinitive with ל is found once more in the Hebrew Bible, namely, in Job 31:33.

The proposed connection has the advantage of having the infinitives of the verbs 'to plant', 'to found', and 'to say' not refer to the acts of the same person. The one who has planted the heavens and founded the earth is not necessarily the same as the one who speaks to Zion. Moreover, this connection leaves no room for doubt about the identity of the speaker at the end of v. 16. YHWH is the one who puts his words into the mouth of the masculine singular audience of Isa 51:16 so that the addressee will convey the message of YHWH to Zion.

This conclusion leads to the second question to be discussed here: what is the content of this message? What should the addressee say to Zion? It is widely assumed that they are given the task of saying to Zion: "You are the people of YHWH." For example, in the NRSV, the last part of v. 16 is rendered as follows:

Isa 51:16 לאמר לציון עמי־אתה
to say to Zion, "You are my people."

This interpretation should not come as a surprise as the syntactic reading presented above looks like other constructions in Isaiah 40–55 in which the verb אמר (qal) ('to say') introduces direct speech, as the following texts show:

Isa 41:9 ואמר לך עבדי־אתה
I [i.e., YHWH] said to you [i.e., Israel], "You are my servant."
Isa 49:3 ויאמר לי עבדי־אתה
he [i.e., YHWH] said to me [i.e., the Servant], "You are my servant."

Although these syntactic constructions look the same, there are two striking dissimilarities between the construction in Isa 51:16 and the constructions in Isa 41:9 and 49:3. First, in Isa 41:9 and 49:3, YHWH speaks directly to the addressee. In Isa 51:16, on the other hand, YHWH does not speak directly to Zion but instead tells the addressee what to say to Zion. Second, the three texts all make use of the masculine personal pronoun אתה ('you'). In Isa 41:9 and 49:3, this pronoun refers to the masculine addresses 'Israel' and 'the Servant', while in Isa 51:16 the same pronoun seems to refer to the feminine address 'Zion'. That means that in Isa 51:16 the gender of the one being spoken about ('you') disagrees with the gender of the one being spoken to ('Zion').[62]

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[62] It is remarkable that many exegetes have accepted without discussion that Zion is addressed here in masculine singular, in spite of the fact that she is addressed throughout Isaiah 40–55 in feminine singular (cf., e.g., Korpel 1996: 162, fn 25).

On the basis of these dissimilarities, it is unlikely that the last two clauses of Isa 51:16 should be understood on the basis of the syntactic constructions in Isa 41:9 and 49:3. In particular, the disagreement between the proper noun 'Zion' and the personal pronoun אתה ('you') makes it hard to assume that the form of the verb 'to say' in Isa 51:16 introduces *direct speech*. In view of this disagreement, it is more likely that the personal pronoun אתה ('you') refers to the one who is given the task of speaking to Zion and that the verbal form 'to say' introduces *indirect speech*. In light of that, the last part of Isa 51:16 can be understood as follows:

Isa 51:16 to say to Zion (that) you [i.e., the audience] are my people.

This reading is supported by two syntactic constructions outside of Isaiah 40–55: namely, Gen 12:13, where Abram tells his wife Sarai what to say to the Egyptians, and Ezek 33:13, where the prophet Ezekiel is speaking to the righteous.[63]

Gen 12:13 אמרי־נא אחתי את
Say *that* you are my sister.
Ezek 33:13 באמרי לצדיק חיה יחיה
when I [i.e., Ezekiel] say to the righteous *that* he will surely live.

Although the particle כי ('that') is lacking in both texts, the distribution of the participants in these texts shows that both forms of the verb 'to say' introduce indirect speech. This is equally true for Isa 51:16. The second person masculine pronoun אתה ('you') refers to the one in whose mouth YHWH has put his words. Thus the message that this addressee must convey to Zion is not that Zion is called his people but that the addressee himself is called the people of YHWH. The identity of this addressee will be considered in the next section.

2.9.3. *Discourse Analysis*

If one adopts the view that the last part of Isa 51:1–16 is connected to the first part, the question arises of why the addressees in vv. 1–8 are consistently addressed in masculine plural while the addressees in vv. 12–16 are first addressed in masculine plural (v. 12a–c), next in feminine singular (v. 12d–h), and then in masculine singular (vv. 13–16). Many exegetes have puzzled over the shifts in gender and number at the end of this passage. Some of

63 Further examples may be found in the 1995 paper of Miller (1995: 163–164), who mentions 2 Sam 13:32 and 21:4.

them propose to emend the Masoretic Text by reading only masculine singular forms here (cf. critical apparatus). Others argue that the different forms of address refer to distinctive audiences. For example, Baltzer maintains that v. 12a–c is addressed to 'all who listen', v. 12d–h is addressed to 'Zion/Jerusalem', and vv. 13–16 is addressed to 'Jacob/Israel' (cf. Baltzer 2001: 361). The difficulty of the latter solution, however, is that the text itself does not mention these distinctive audiences. Unlike the audience of vv. 1–8, the audience of vv. 12–16 is nowhere addressed explicitly. That creates the impression that the different forms of address in vv. 12–16 refer to the same audience. Thus it remains a question of whom is being spoken to here and why the audience is first addressed in masculine plural, then in feminine singular, and finally in masculine singular.

To answer these questions, it is helpful to examine more closely the connection between vv. 1–8 and vv. 12–16. The audience of vv. 1–8 is addressed both as individuals and as a collective. They are explicitly addressed as individuals in v. 1 ('you that pursue righteousness', 'you who seek YHWH') and in v. 7 ('you who know righteousness'). They are spoken to as a collective in v. 4 ('my people', 'my nation') and in v. 7 ('you people, in whose heart my teaching is'). The observation that the various terms of address in vv. 1–8 refer to one audience also holds true for the audience of vv. 12–16. This audience is implicitly addressed as individuals in v. 12a–c: 'who comforts *you*' [m. pl.] (v. 12c) and is addressed as collective in vv. 12d–16: 'you' [f. sg.] (v. 12d–e) and 'you' [m. sg.] (vv. 13–16). Given this correspondence, it is likely that the shift from masculine plural to feminine singular in v. 12 reflects the transition from addressing the audience as individuals ('you') to addressing them as a collective ('people'). The idea that the feminine singular forms in v. 12 refer to the collective 'people' is supported by the use of the noun עם ('people') in Judg 18:7 and Jer 8:5. In both texts, the noun עם ('people') is construed with a feminine verbal form. The unusual combinations of the masculine noun 'people' with a feminine verbal form in these texts have frequently been noticed by exegetes. Some of them have argued that the feminine verbal forms in these texts can be well explained by connecting the phrase העם ('the people') in Judg 18:7 to the lost noun 'city', and by connecting the phrase העם הזה ('this people') in Jer 8:5 to the name 'Jerusalem'.[64]

[64] For the use of the noun 'people' in Judg 18:7, see BDB (766): 'but יֹשֶׁבֶת must agree with lost word *city*, or the like'; for its use in Jer 8:5, see Fisher (2005: 330): 'Die Inkongruenz mit dem mask. "dieses Volk" entsteht durch die Ausrichtung auf Jerusalem.'

If these considerations are correct, it is plausible that the feminine singular forms in Isa 51:12 indicate that the addressees are closely connected to Zion. The reason that v. 12 employs these feminine forms is to emphasize that the addressees are no longer at a distance from Zion but are instead near her. An argument supporting this view is the depiction of 'the ransomed of YHWH' in the previous verse. After all it is said in Isa 51:11 that 'they will return and come to Zion with singing'. In light of the depiction of the returning exiles in v. 11, the shift from masculine plural to feminine singular in v. 12 can be satisfactorily explained. The audience of vv. 12–16 is first addressed as individuals who were comforted by YHWH (v. 12a–c) and then as a collective, as 'you people connected to Zion' (v. 12d–h).

Next to be considered is the shift from feminine singular (v. 12d–h) to masculine singular (vv. 13–16). This transition can be understood by starting with the assumption that the feminine singular forms at the end of v. 12 refer to the collective 'people'. As was made clear above, the noun 'people' is rarely combined with feminine verbal forms. In most cases, it is construed with masculine singular forms (e.g., Isa 1:3; 3:5; 5:13; 52:4, 5, 6).[65] That must be the reason that the form of address changes here from feminine singular to masculine singular. A similar shift is observed in Isa 41:14–15. The audience 'worm Jacob' is first addressed in feminine singular and then in masculine singular, as the following rendering shows:

Isa 41:14	*Do* not *fear* (תראי), you worm Jacob, you men of Israel; …
Isa 41:15	*You will thresh* (תדוש) mountains and *crush* (תדק) them.

The assumption that the masculine singular forms in vv. 12–16 refer to the collective 'people' is supported by the interpretation of its last verse. As was argued above, YHWH gives the audience of v. 16 the task of saying to Zion that they themselves are the people of YHWH. This reading makes clear that the audience of the first part and the audience of the last part of this passage are characterized in the same way. The audience of vv. 1–8 is spoken to by YHWH as 'his people' in v. 4, while the audience of vv. 12–16 is ordered by YHWH to announce that they are 'his people' in v. 16. Thus it is likely that both parts are addressed to the same audience. At the same time, it is important to note that there is a difference in the portrayal of the addressees, especially with

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[65] Like in Isa 51:4, the singular noun עם ('people') is construed with masculine plural verbal forms in 1Kgs 1:40; Isa 9:8; 25:3; and Amos 1:5 (cf. GKC § 145[c]).

regard to their connection to Zion. While the addressees are informed by YHWH *about* Zion in vv. 1–8, they are ordered by YHWH to speak *to* Zion in vv. 12–16.

This shift may remind us of two similar transitions in the previous passages, namely, the shift from Isa 40:6–8 to 9–11 and the shift from Isa 45:9–13 to 14–17. At the end of section 2.4.4 it was proposed that the shift from Isa 45:9–13 to 14–17 can be satisfactorily explained by assuming that the first passage refers to the exiled Israelites in Babylon, while the latter passage refers to the exiles who are on their way to Zion. In my view, that explanation also fits the context of Isa 51:1–16. The first part of this passage situates the exiles at a distance from Zion. In v. 3, the addressees are informed by YHWH about her situation. The middle part depicts the return of the exiles. Here the arm of YHWH is urged to put on strength as in days of old, so that the ransomed of YHWH may return to Zion. The last part suggests that the exiles are near Zion. In v. 12 the addressees are spoken to as 'people connected to Zion', and in v. 16 they are given the task of speaking to Zion.

2.9.4. *The Participant Zion/Jerusalem*

There can be little doubt that Zion holds a prominent position in Isa 51:1–16. In v. 3, YHWH tells those who seek him that he has comforted Zion, v. 11 depicts the coming of the ransomed of YHWH to Zion, and in v. 16 the addressees are given the task of saying to Zion that they are the people of YHWH. It is noteworthy, however, that the children of Zion are not explicitly referred to in this passage. This observation raises the question as to whether one of the participants connected to Zion in this passage can be identified as her children. That question is of importance since in section 2.7.3 it was suggested that 'the children of Zion' in Isa 49:13–26 might be identified with 'the people of YHWH' in Isa 49:13. The proposed relationship between 'the people of YHWH' and 'Zion' will be put to the test in the present section. In particular, it draws attention to the interpretation of Isa 51:16, where the addressees are ordered to say to Zion that they are the people of YHWH. In the previous section, it was made clear that the traditional view that 'Zion' is called 'the people of YHWH' in v. 16 must be called into question. On the basis of syntactic arguments, it is more probable that the addressees make themselves known to Zion as the people of YHWH. The question to be considered here is the meaning of this announcement to Zion.

As was shown above, Isa 51:1–16 can be divided into three parts: vv. 1–8; 9–11; and 12–16. The first part depicts the people of Israel in Babylon, who

are addressed as 'the people of YHWH' in v. 4. These Israelite exiles are not connected directly to Zion. Although they are informed about the situation of Zion, they are not designated as her children. Rather, the addressees in vv. 1–8 are depicted as the children of Abraham. In v. 2, Abraham is called 'your father' and Sarah is designated as 'the one who gave you birth'. The second part of this passage depicts the return of the exiles to Zion. These exiles are closely connected to Zion in v. 11, which reads: 'the ransomed of YHWH return, and they will come to Zion with singing.' This portrayal is consistent with the depiction of the children of Zion in Isa 49:13–26. In v. 18, it is said to Zion: 'Lift up your eyes all around and see. They [i.e., your children] all gather and *come* to you'. On the basis of this correspondence, it is likely that the returning exiles in the second part can be identified with the children of Zion. The third part of this passage speaks to the exiles when they are near Zion. Although the people addressed in vv. 12–16 are the same as the people addressed in vv. 1–8, there is a significant difference between the two audiences. While in vv. 1–8 the exiles are at a distance from Zion, in vv. 12–16 they are near Zion. A clear mark of this shift is the use of feminine singular forms in v. 12, which indicate that the exiles are closely connected to Zion. Given the close connection between the exiles and Zion in vv. 12–16, it is likely that the exiles in the third part of Isa 51:1–16 can be identified as the children of Zion as well.

These considerations make clear that a progression takes place in Isa 51:1–16. While the first part of this passage does not depict the exiles as the children of Zion, they are portrayed as such in the last part. In my view, this transition can be satisfactorily explained by assuming that the exiled Israelites are designated as 'the people of YHWH' when they are still in Babylon and that only after they have returned to Zion are they identified as 'the children of Zion'. This interpretation corresponds to the way these designations are used in Isa 49:13–26. This passage begins in v. 13 with the announcement that YHWH has comforted 'his people'. This announcement is followed in v. 14 by Zion's complaint that YHWH had forgotten her. In response to Zion's complaint, YHWH promises Zion that 'her children' will gather and come to her (cf. vv. 17–26). The fact that Isa 49:13 speaks about 'my people' indicates that the exiles are still in Babylon. Only after they have left Babylon can the exiles be recognized by Zion as her children (cf. v. 18). Thus, their coming to Zion is the reason that the exiles from Babylon are designated as 'the children of Zion'.

Assuming that the addressees in Isa 51:12–16 can be identified as 'the children of Zion', we must answer the question of why the exiles are ordered

by YHWH to say to Zion that they are his people. What is the reason that they are given the task of making themselves known as 'the people of YHWH' and not as 'the children of Zion'? Emphasizing the relationship between the exiles and YHWH, the last part of Isa 51:1–16 shows that the return of Zion's children itself is not the main purpose. Their coming to Zion is subordinate to a more significant goal, namely, the announcement that they were redeemed by YHWH. It is for that reason that they are ordered to make themselves known as 'the people of YHWH', that is, as 'his redeemed'. The exiles from Babylon are the living proof of the salvation of YHWH. By means of their return to Zion, they carry the goods news of his salvation to Zion.

2.10. Isaiah 51:17–23

Unlike Isa 41:21–29 and 52:1–12 where the names 'Zion' and 'Jerusalem' occur parallel to each other, Isa 51:17–23 is exclusively addressed to Jerusalem. Consequently, there can be little doubt that the children in this passage are the children of Jerusalem. These children are mentioned thrice in Isa 51:17–23: 'all the children she has borne' (v. 18), 'all the children she brought up' (v. 18), and 'your children' (v. 20). The same phenomenon is observed in Isa 49:13–26, in which 'Zion' is exclusively addressed. In response to Zion's complaint in v. 14, YHWH promises her that her children will come to her. For that reason, it is likely that the children depicted in Isa 49:13–26 must be identified as the children of Zion. These children are explicitly referred to four times in Isa 49:13–26: 'your children' (v. 17), 'the children of your bereavement' (v. 20), 'your sons', 'your daughters' (v. 22), and 'your children' (v. 25).

The clear distinction between the children of Zion and the children of Jerusalem in Isaiah 40–55 suggests that the two groups do not refer to the same entity. This conclusion is supported by two observations concerning the portrayals of these children in Isa 49:13–26 and 51:17–23. First, the two groups of children are depicted differently in these passages. In Isa 49:13–26, it is said about the children of Zion that they will run to her. In vv. 17–18, YHWH announces to Zion: 'Your children have hastened … Lift up your eyes all around and see. They all gather and come to you.' Isaiah 51:17–23, on the other hand, shows that the children of Jerusalem are powerless. In v. 20, it is said to Jerusalem: 'Your children fainted; they lay at the head of every street like an antelope in a net'. Furthermore, the relationship between Zion and her children is different from the one between Jerusalem and her children.

Jerusalem is portrayed as a mother in Isa 51:17–23, as becomes clear in v. 18, which reads: 'There is no one who leads her among all the children she has borne. There is no one who takes her hand among all the children she brought up.' Zion, on the other hand, is depicted as barren in Isa 49:13–26. Verse 21 reads: 'you [i.e., Zion] will say in your heart, "Who has borne me these? I was bereaved and barren; I was exiled and put away. But who has brought up these?"'.

For those reasons, there are difficulties in identifying the children of Jerusalem as the children of Zion. It is more likely that the two groups of children refer to different entities. On that basis, it is reasonable that passages in which the children of Zion appear must be linked to each other and that passages in which the children of Jerusalem are present must be linked to one another. Thus far, it has been noticed that the children of Zion are present in Isa 49:13–26 and 51:1–16. The children of Jerusalem, on the other hand, are referred to in Isa 50:1–3 and 51:17–23. The references to the children of Zion and Jerusalem in these four passages can be presented as follows:

	Children of Zion	*Children of Jerusalem*
49:13–26	your children (v. 17); the children of your bereavement (v. 20); your sons, your daughters (v. 22); your children (v. 25)	
50:1–3		your mother; your mother's bill of divorce (v. 1)
51:1–16	the ransomed of YHWH (v. 11); you [people connected to Zion] (v. 12)	
51:17–23		all the children she has borne; all the children she has brought up (v. 18); your children (v. 20)

2.10.1. *Textual Hierarchy*

Rouse yourself, : 17a
rouse yourself, : 17b
stand up, : 17c
O Jerusalem, : 17d
you who have drunk from the hand of YHWH the cup of his wrath; : 17e
the bowl of staggering you have drunk : 17f
and drained. : 17g
There is no one who leads her among all the children : 18a
she has borne; : 18b
there is no one who takes her hand among all the children : 18c
she has brought up. : 18d
These two things have happened to you : 19a
—who will grieve with you?—: 19b
devastation and destruction, famine and sword—: 19c
who [is there], : 19d
by whom may I comfort you? : 19e
Your children fainted, : 20a
they lie at the head of every street like an antelope in a net; : 20b
they are full of the wrath of YHWH, the rebuke of your God. : 20c

Therefore hear this, : 21a
O afflicted one, : 21b
and you who are drunk, : 21c
but not with wine. : 21d
Thus says your Lord, YHWH, and your God, : 22a
who defends his people: : 22b
See, I have taken from your hand the cup of staggering. : 22c
The bowl of my wrath—: 22d
you will not continue : 22e
to drink it. : 22f
And I have put it into the hand of your tormentors, : 23a
who said to you, : 23b
"Bow down, : 23c
and we will pass over." : 23d
And you made your back like the ground, : 23e
and [made] [it] like the street for those who pass over. : 23f

2.10.2. *Syntactic Remarks*

The last part of Isa 51:19 has caused problems for many exegetes. In current exegetical literature various proposals can be found for understanding its syntactic structure. Some scholars have suggested that the Masoretic Text should be emended. A well-known suggestion for emending Isa 51:19 is the one offered by the critical apparatus of the BHS, which proposes to read

ינחמך ('he comforts') for אנחמך ('I comfort').[66] This proposal also seems to underlie the translation of v. 19 in the NRSV, which reads:

Isa 51:19 Who will comfort you? (NRSV)

Others have attempted to understand the Masoretic Text of Isa 51:19 as it stands. In current exegetical literature at least three proposals for reading v. 19 as it stands can be found. The first reading is offered by Ibn Ezra in his commentary on the Book of Isaiah. He proposes that one should assume haplography of the preposition ב ('by') in front of the interrogative pronoun מי ('who') (cf. Friedländer 1964: 235). This reading is followed by the translators of the KJV, who render v. 19 as follows:

Isa 51:19 By whom shall I comfort thee? (KJV)

The second proposal is the interpretation of Isa 51:19 by Willey and others. They suggest that the interrogative pronoun מי, which usually has the meaning 'who', must be understood here as 'how', like the pronoun מי in Amos 7:2, 5 (cf. Willey 1997: 111, fn 111). This reading provides the basis for the rendering of this verse in the NBG, which reads:

Isa 51:19 How shall I comfort you? (NBG)[67]

The third proposal for reading Isa 51:19 as it stands is offered by Rignell in his monograph on Isaiah 40–55. He argues that the *verbum dicendi* אמר (qal) ('to say') is elided here (cf. Rignell 1956: 76). On that basis, he divides the last part of Isa 51:19 into two verbal clauses. According to Rignell, v. 19 reads:

Isa 51:19 Who [said]: I will comfort you! (Rignell)

To the second category of proposals I would like to add a fourth one. This reading has the advantage of being supported by syntactic parallels in Isaiah 40–55 and should thus be preferred to the other readings of Isa 51:19. In contrast to the interpretations presented above, this reading does not take the interrogative pronoun מי ('who') as element of a verbal clause but reads it as an independent nominal clause: 'who [is there]'.[68] As section 1b of the appendix of syntactic patterns of nominal clauses at the end of this study shows, there are several cases in Isaiah 40–55 where 'the mere existence of

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[66] Another proposal for emending Isa 51:19 is offered by Dahood. He argues that the last clause of v. 19 consists of three words and should be read מי אנח מך ('who will groan over you') (cf. Dahood 1975: 94).

[67] The Dutch reads: 'hoe zal ik u troosten?'

[68] A comparable construction is found in Isa 5:4, which reads: 'What more [was there] to do for my vineyard?'

the subject is being affirmed' (cf. Dyk and Talstra 1999: 159). The registered examples are in Isa 40:9h; 42:1a, 1c; 44:19b, 19c; 47:8e, 10g; and 50:1d. Three of these examples are particularly interesting because in those cases the nominal clause is continued by a relative clause. These three syntactic constructions read as follows:

Isa 42:1a–b see, [here is] my servant, whom I uphold
Isa 42:1c–d [here is] my chosen, in whom my soul delights
Isa 50:1d–e which of my creditors [is it], to whom I have sold you?

It is noteworthy that the attributive relations in these constructions are expressed in different ways. The attributive clause in Isa 50:1 is introduced by the relative pronoun אשר, while the attributive relations in Isa 42:1 are expressed by 'simple co-ordination' (cf. GKC § 155[b]). Furthermore, the attributive clauses in Isa 42:1b and 50:1e contain an element which refers back to the previous noun, whereas such an element is lacking in Isa 42:1d (cf. GKC § 155[i]). From this it can be deduced that the nominal clause in Isa 42:1c is followed by an attributive clause that is not introduced by the relative pronoun אשר and does not contain an element that refers back to the previous noun.[69] Despite these omissions, the connection of the attributive clause to the previous nominal clause can be understood as follows:[70]

Isa 42:1c–d [here is] my chosen, [in whom] my soul delights

By analogy with the syntactic construction in Isa 42:1, the last part of Isa 51:19 can be understood as follows:

Isa 51:19 Who [is there], [by whom] I may comfort you?

2.10.3. *Discourse Analysis*

It is widely recognized that Isa 51:17–23 can be divided into two parts: vv. 17–20; 21–23. For example, Koole defends this division, arguing that a *caesura* before v. 21 is preferable to the division marker after v. 21 that is present in the Masoretic Text (cf. Koole 1998: 197). Furthermore, the proposed division of Isa 51:17–23 is supported by two text-syntactic observations. First, in both v. 17 and v. 21 imperative forms are used: 'rouse yourself' (twice), 'stand up' (v. 17), 'hear' (v. 21). Second, at the beginning of both sections vocatives appear: 'Jerusalem' (v. 17), 'you afflicted one' (v. 21).

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[69] For examples of similar relative clauses in Isaiah 40–55, see Isa 42:16; 51:1; and 55:5.
[70] See, for example, the rendering of Isa 42:1 in the NSRV: 'Here is my servant, whom I uphold, my chosen, in whom my soul delights'.

Given these observations, it is likely that v. 21 starts a new section. At the same time, it cannot be denied that this verse is connected to the previous section by means of the conjunction לכן ('therefore'). In view of this conjunction, it is quite possible that the first part of this passage serves as an introduction to the second part.[71] The meaning of the relation between the two parts will be discussed below. With regard to the position of Jerusalem and her children within the two parts of Isa 51:17–23, two things are of particular interest. First, Jerusalem is addressed as 'you afflicted one' at the beginning of the second section. Furthermore, the children of Jerusalem, who hold a central position in the first part of this passage, are absent in the second part. On the basis of the above observations the discourse structure of Isa 51:17–23 can be depicted as follows:

Isa 51:17 Rouse yourself …, O Jerusalem
'all the children she has borne, brought up' (v. 18)
'your children' (v. 20)
Isa 51:21 Therefore hear this, O afflicted one,
Isa 51:22 Thus says your Lord, YHWH, and your God:
"See, I …"

The first part of Isa 51:17–23 emphasizes the failure of Jerusalem's children to help her. As v. 18 shows, the children of Jerusalem are not able to stand by their mother in her hour of need. Verse 18 reads: 'There is no one who leads her among all the children she has borne. There is no one who takes her hand among all the children she brought up.' The present powerlessness of these children is due to their rebellion against YHWH in the past, as indicated in vv. 19–20. In v. 20, it is said to Jerusalem: 'Your children fainted. They lay at the head of every street like an antelope in a net, filled with the wrath of YHWH, the rebuke of your God.' As a consequence of her children's failure to help her, Jerusalem had to drink to the dregs the cup of the wrath of YHWH (v. 17).[72] It is for that reason that Jerusalem is addressed as 'you afflicted one'

[71] Cf. BDB (486): 'it [לכן] often introduces, after a statement of the grounds, a divine revelation or command'.

[72] Cf. Koole (1998: 199): 'The asyndeton שׁתית מצית suggests an uninterrupted drinking till the cup has been emptied'.

at the beginning of the second part. Because of the failure of her children, Jerusalem had to pay the full penalty of YHWH.[73]

The depiction of her powerless children in the first section provides a basis for the announcement to Jerusalem at the beginning of the second section. In v. 22, it is said to Jerusalem that YHWH has taken the cup of his wrath from her hand. Thus, YHWH himself is portrayed in this section as the one who stands by Jerusalem in her hour of need. That impression is strengthened by the absence of Jerusalem's children in these verses. Unlike the first part of the passage, the second part does not mention the children of Jerusalem anymore. The powerlessness of these children is the reason that YHWH sets himself up as a helper for Jerusalem.

2.10.4. *The Participant Zion/Jerusalem*

Jerusalem is portrayed in the first part of Isa 51:17–23 as being helpless. Verse 18 states that none of her children leads her or takes her hand. The desperate situation of Jerusalem is most obvious in v. 19, where YHWH says to Jerusalem: 'These two things have come upon you—who will grieve with you?—devastation and destruction, famine and sword—who is there, by whom I may comfort you?' The end of this verse shows that YHWH could not find someone who might comfort Jerusalem. He had been searching in vain for those who were expected to provide comfort to her. The unsuccessful search of YHWH for Jerusalem's comforters in v. 19 can be understood properly in light of the connection between Isa 51:17–23 and 50:1–3. As indicated in the introduction to this section, these two passages are closely connected because they both contain references to the children of Jerusalem. In Isa 51:17–23, the children of Jerusalem are mentioned in vv. 18, 20, while in Isa 50:1–3 they function as the audience of the passage as a whole. As was made clear in section 2.8.4, in Isa 50:1–3 YHWH blames the children of Jerusalem for not staying with their mother. The children of Jerusalem have left their mother alone, and they still refuse to go back to her even though they were given the task of comforting her in Isa 40:1–2. From that perspective, it is likely that the unsuccessful search of YHWH for Jerusalem's comforters in the present passage refers to the absence of her children. YHWH could not find someone to provide comfort to Jerusalem because all her children have left her. Due to their absence, Jerusalem is still portrayed as not being comforted in the first part of Isa 51:17–23. In other words, she is still in ruins.

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[73] See also Isa 40:2, where the message to Jerusalem is that 'she has received from the hand of YHWH double for all her sins'.

In the second part of this passage, however, YHWH announces to Jerusalem that he has taken the cup of his wrath from her hand. He himself declares that her suffering has ended. That announcement opens up the possibility that Jerusalem will receive consolation in spite of the fact that her children are not there. The absence of Jerusalem's children does not stop YHWH from trying to comfort her. This purpose becomes clearly visible in the next passage, Isa 52:1–12, where the ruins of Jerusalem are called on to burst into song and to sing together for joy (v. 9). How this consolation of Jerusalem will be achieved and who will assume the role of Jerusalem's comforter will be discussed in the ensuing sections on Isa 52:1–12 and 54:1–17. In this connection, the term of address 'you not comforted one' in Isa 54:11 is particularly interesting.

2.11. Isaiah 52:1–12

In current exegetical literature, the cohesion of Isa 52:1–12 is disputed.[74] The connection of vv. 11–12 to the previous verses has especially caused difficulties. According to most exegetes, these two verses must be taken as 'a more or less independent unit' (cf. Koole 1998: 241–242). In my view, however, there are three observations arguing for the connection of vv. 11–12 to the preceding verses. First, at the beginning of both v. 1 and v. 11 imperative forms are used: 'wake up', 'wake up' (v. 1); 'depart', 'depart' (v. 11). Furthermore, the masculine plural address 'you who carry the objects of YHWH' in v. 11 corresponds to the unspecified masculine plural address 'you' in v. 3. This correspondence is supported by the use of indefinite locatives, פה ('here'), in v. 5 and, משם ('from there'), in v. 11. Finally, there is a semantic connection between the end and the beginning of the passage. In v. 11, the addressees, 'you who carry the objects of YHWH', are urged to purify themselves. Verse 11 reads: 'Go out from there, touch no unclean thing, go out from her midst, purify yourselves, you who carry the objects of YHWH.' The appeal in v. 11 corresponds to the call to the city of Jerusalem in v. 1, which reads: 'Put on your glorious garments, O Jerusalem, the holy city; for there will no more come into you an uncircumcised and unclean person.'

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[74] See, for example, the comment of Blenkinsopp (2000: 340): 'Attempts to read 52:1–12 as a coherent passage from one hand have not been successful.'

The semantic connection between vv. 11–12 and the beginning of this passage has also been noticed by Seitz. According to him, 'The final two verses pick up the motif with which the chapter began—namely, the insistence that the unclean and uncircumcised would not again enter God's sanctuary' (Seitz 2001: 455). The assumption of Seitz that both the beginning and the end of this passage refer to the sanctuary suggests that the temple plays a significant role in Isa 52:1–12. That interpretation, however, is inconsistent with the minor position of the sanctuary in the previous passage, Isa 44:24–28. As was made clear in section 2.3.4, the noun 'temple' in Isa 44:28 does not refer to an independent entity but is connected to the city of Jerusalem. With regard to Jerusalem, it is said in v. 28 that 'she will be rebuilt and be founded *as* a temple.' The view of Seitz seems to be mainly based on the interpretation of the phrase כלי יהוה ('the objects of YHWH') in Isa 52:11. It is widely assumed that like the phrase כלי בית יהוה ('the objects of YHWH's house') in Jer 27:16; 28:3, 6; Ezra 1:7; and 2 Chr 36:7, the phrase כלי יהוה in Isa 52:11 refers to the temple vessels and must be read as 'the vessels of YHWH'. The question, however, is whether this interpretation fits the context of the present passage and the context of Isaiah 40–55 as a whole.

There are three observations that argue for an alternative interpretation of the phrase 'the objects of YHWH' found in Isa 52:11. First, the noun כלי in Biblical Hebrew is a rather generic term that adapts itself to the context. In the Book of Isaiah, for example, this noun is understood in the following ways: 'baggage' (10:28), 'weapon' (13:5; 39:2; 54:16, 17), 'boat' (18:2), 'vessel' (22:24; 65:4; 66:20), 'device' (32:7), and 'ornament' (61:10). That means that the rendering of the noun כלי in Isa 52:11 as 'vessel' is open to discussion. Furthermore, the sanctuary is not explicitly mentioned in this passage. The terms of address 'Jerusalem, the holy city' (v. 1) and 'captive daughter, Zion' (v. 2) may hint at the temple, but they do not explicitly refer to it.[75] Thus, the suggestion that the temple vessels are meant in v. 11 cannot be deduced from the immediate context. Finally, there is a semantic connection between the phrase 'the objects of YHWH' in v. 11 and the appeal to Jerusalem in v. 1 to put on her beautiful clothes. Isaiah 52:1 reads: 'Put on your *glorious garments* (בגדי תפארתך) O Jerusalem, the holy city.' The nouns כלי ('object') and בגד ('garment') are two words belonging to the same semantic field, as the following NRSV renderings show:

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[75] Although neither the rendering of the phrase עִיר־הַקֹּדֶשׁ as 'the city of the sanctuary' nor its rendering as 'the city of the Holy One' can be excluded, its rendering as 'the holy city' must be preferred (cf. Baltzer 2001: 369–370, fn 177).

Gen 24:53 the servant brought out *jewelry of silver* (כלי־כסף) and *of gold* (כלי זהב), and *garments* (בגדים), and gave them to Rebekah.
Isa 61:10 he has clothed me with *the garments of salvation* (בגדי־ישע) … as a bride adorns herself with *her jewels* (כליה).
Ezek 16:39 they shall strip you of *your clothes* (בגדיך) and take *your beautiful objects* (כלי תפארתך) and leave you naked and bare.
Ezek 23:26 They shall also strip you of *your clothes* (בגדיך) and take away *your fine jewels* (כלי תפארתך).

On the basis of this semantic connection, it is likely that the phrase 'the objects of YHWH' refers to the beautiful objects that must be carried to Jerusalem. YHWH orders the addressees in v. 11 to bring his gifts to this city. The precise function of these gifts will be discussed in section 2.11.3. That section also goes more deeply into the identity of 'those who carry the beautiful objects of YHWH'. It is possible that they are connected to Jerusalem. The question, however, is whether the addressees in vv. 11–12 can be identified as her children.

2.11.1. *Textual Hierarchy*

Awake, : 1a
awake, : 1b
put on your strength, : 1c
O Zion. : 1d
Put on your glorious garments, : 1e
O Jerusalem, the holy city; : 1f
for there will no more : 1g
come into you an uncircumcised and unclean person. : 1h
Shake yourself from the dust, : 2a
stand up, : 2b
take your seat, : 2c
O Jerusalem. : 2d
Loose the bonds of your neck, : 2eQ[76]
O captive daughter, Zion. : 2f
For thus says YHWH: : 3a
You were sold for nothing, : 3b
and you will be redeemed not for silver. : 3c
For thus says the Lord YHWH: : 4a
In the beginning my people went down to Egypt : 4b
to reside there as aliens, : 4c
and Assyria oppressed them for nought. : 4d

[76] *Khetib* has a third person plural masculine perfect form, which takes the phrase 'the bonds of your neck' as its subject.

And now, what do I have here? : 5aQ[77]
—declaration of YHWH. : 5b
For my people have been taken for nothing. : 5c
Its rulers mock : 5dQ[78]
—declaration of YHWH—: 5e
and continually all day long my name is despised. : 5f
Therefore my people will know my name, : 6a
therefore, in that day [they will know] : 6b
that it is I : 6c
who speak, : 6d
"Here am I." : 6e

How beautiful on the mountains are the feet of the herald of good tidings : 7a
who announces peace, : 7b
who brings good tidings, : 7c
who announces salvation, : 7d
who says to Zion, : 7e
"Your God has become King. : 7f
Listen, your watchmen have lifted up their voice : 8a
together they sing for joy, : 8b
because before their eyes they see : 8c
YHWH returning to Zion." : 8d
Burst [into song] : 9a
sing together for joy, : 9b
O ruins of Jerusalem; : 9c
for YHWH has comforted his people, : 9d
he has redeemed Jerusalem. : 9e
YHWH has bared his holy arm in the sight of all the nations, : 10a
and all the ends of the earth have seen the salvation of our God. : 10b

Depart, : 11a
depart; : 11b
go out from there, : 11c
touch no unclean thing; : 11d
go out from her midst, : 11e
purify yourselves, : 11f
you who carry the beautiful objects of YHWH. : 11g
For not in haste will you go out, : 12a
and in flight you will not go; : 12b
for YHWH goes before you, : 12c
and the God of Israel gathers you. : 12d

77 *Khetib* has מי ('who') for מה ('what').
78 *Khetib* has משלו ('its ruler') for משליו ('its rulers').

2.11.2. *Syntactic Remarks*

It is widely assumed that the expression לא בכסף in Isa 52:3 must be understood as 'without silver'. On that basis, it is argued that v. 3 makes clear that YHWH will redeem the addressees 'without payment'.[79] That interpretation also seems to underlie the translation of the second part of Isa 52:3 in the NIV:

Isa 52:3 You were sold for nothing, and *without money* (לא בכסף) you will be redeemed.

It is noteworthy that this translation implies that the expression לא בכסף in Isa 52:3 must be rendered in the same way as the expression בלא־כסף. The latter expression is found in Isaiah 40–55 as well, namely, in Isa 55:1, where it undoubtedly has the meaning 'without silver'. The last part of this verse is rendered thus in the NIV:

Isa 55:1 Come, buy wine and milk *without money* (בלוא־כסף) and *without cost* (בלוא־מחיר).

Given the alternative expression in Isa 55:1, it is doubtful that the expression לא בכסף in Isa 52:3 must be understood as 'without money'. This suggestion is supported by the interpretation of the same expression in Isa 48:10. Although the meaning of the expression לא בכסף in Isa 48:10 is not fully clear, there can be no doubt that the reading 'without money' does not fit here. Most exegetes assume that the expression לא בכסף in Isa 48:10 has the meaning 'not as silver'. In my view, it is better understood as 'not for silver', analogous to the expressions לא במחיר ('not for price') and לא בשׁחד ('not for reward') in Isa 45:13. As a result, Isa 48:10 can be rendered as follows:[80]

Isa 48:10 See, I have refined you, but it was *not for silver* (לא בכסף).

Given the meaning of the expression לא בכסף in Isa 48:10, it is reasonable to render the expression in Isa 52:3 in the same way. As a result, this verse should read:

Isa 52:3 You were sold for nothing, and you will be redeemed *not for silver*.

The proposed reading of v. 3 does not support the traditional view that YHWH will redeem the addressees 'without payment'. It is more likely that this verse states that YHWH will not be paid for the liberation of the addressees. YHWH neither received money when they were sold nor will

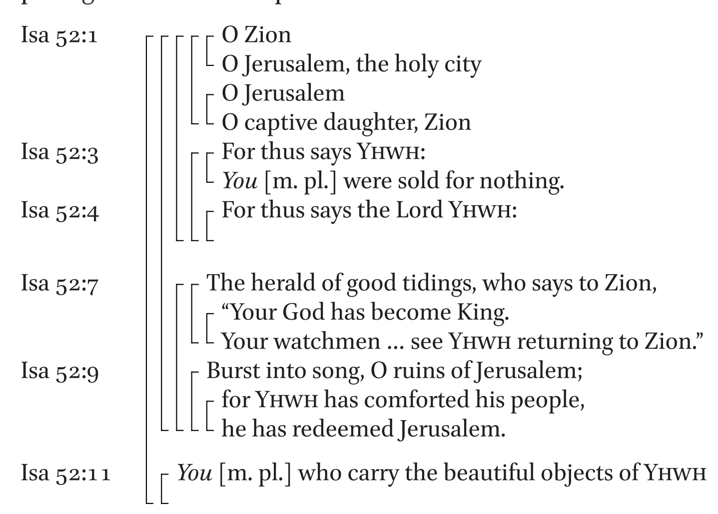
[79] See, for example, Watts (2000: 775): 'Therefore God promises that her redemption will be accomplished without paying ransom.'

[80] This rendering is also defended by Baltzer (2001: 286–287) and Leene (1987: 214).

receive money when they are redeemed. This utterance reminds us of YHWH's claim with regard to Cyrus in Isa 45:13, which reads: 'I myself have stirred him up in righteousness … It was not for a price or for a bribe, says YHWH of hosts.' As was made clear in section 2.4.3, YHWH is depicted in Isa 45:13 as a god who has no interest in the treasures of the nations. Contrary to the idols, YHWH shows no interest in gold or silver. That explanation also sheds light on the interpretation of Isa 52:3. Verse 3 emphasizes that YHWH does not redeem the addressees with a view to their gold and silver. His main interest is the holiness of his name (cf. Isa 52:5–6, see also Isa 48:11).

2.11.3. *Discourse Analysis*

In an earlier publication, I showed that vv. 7–10 constitute a clear unit (cf. Oosting 2002: 161). For that reason, Isa 52:1–12 can be divided into three parts: vv. 1–6; 7–10; and 11–12. The first part first speaks to the participant Zion/Jerusalem (vv. 1–2) and then speaks to an anonymous audience in masculine plural (vv. 3–6). In the middle part, the herald of good tidings to Zion is portrayed (vv. 7–8), and after this the ruins of Jerusalem are called on to burst into song (vv. 9–10). The third part is addressed to 'you who carry the beautiful objects of YHWH' (vv. 11–12). The text-syntactic structure of this passage can thus be depicted as follows:



First to be considered here is the connection between 'you who carry the beautiful objects of YHWH' in v. 11 and the anonymous addressees in v. 3. A clear parallel between the two audiences is that they are both addressed in second person plural masculine. On that basis, it is likely that the two

audiences refer to the same entity. An argument supporting this view is that both verses contain references to precious things. In v. 3 it is said to the audience that they 'will be redeemed not *for silver*', while in v. 11 they are addressed as 'you who carry *the beautiful objects* of YHWH'. Assuming that both utterances refer to the precious objects of the addressees, the relation between vv. 3 and 11 can be easily understood. The first verse shows that YHWH has no interest in the gold and silver of the addressees. The second verse makes clear that the addressees must take their treasures and carry them to Jerusalem.

The conclusion that the audience in v. 11 is ordered to bring their precious objects to Jerusalem may help in discussing the meaning of the phrase כלי יהוה ('the objects of YHWH') in the same verse. As was made clear in the introduction, the rendering 'the beautiful objects of YHWH' best fits the context of this passage. The present section will discuss the significance of this reading for Isaiah 40–55 as a whole. An interesting contribution to this discussion is the comment of Koole that the call to carry 'the objects of YHWH' in Isa 52:11 is the counterpart of the transport of the idols in the previous chapters. According to Koole, 'The "bearing of Yahweh's objects" contrasts here with the carrying of the idols in 45:20; 46:1, 7' (Koole 1998: 246). Koole's reference to Isa 46:1 is of particular importance here. In section 2.5.2 it has been argued that the phrase נשׂאתיכם ('your carried things') in v. 1 does not refer to the idols themselves but to the tributes that were carried to Babylon by the addressees in honor of the gods, Bel and Nebo. That interpretation sheds light on the meaning of 'the beautiful objects of YHWH' within the context of Isaiah 40–55. The call to carry 'the beautiful objects of YHWH' in Isa 52:11 is the counterpart of the payment of tributes in Isa 46:1. In contrast to the payment referred to in Isa 46:1, the people addressed in Isa 52:11–12 are called to carry their treasures to Jerusalem. When the addressees go to Jerusalem, they must take their precious objects with them with a view to her glorious rebuilding.[81] With the help of the gifts, Jerusalem will be rebuilt as a holy city. This interpretation sheds light on the portrait of Jerusalem in this passage. On the basis of that reading, it becomes clear why the ruins of Jerusalem are called on to burst into song in v. 9.

The orientation of the addressees to Jerusalem presents us with the following point to be discussed: the identity of 'you who carry the beautiful objects of YHWH'. The question arises as to whether the audience can

[81] An echo of this command is found in Isa 60:9, which reads: 'For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them' (NRSV).

be identified as the children of Jerusalem. Given the announcement to Jerusalem in v. 1 that 'there will no more come into you an uncircumcised and unclean person', it is unlikely that the addressees descend from the nations. In light of this announcement, it is more plausible that the addressees are Israelites. The second clue to the identity of the addressees is the appeal in Isa 52:11 where the addressees are summoned 'to go out from there'. This call in Isa 52:11 is quite similar to the command 'to go out from Babylon' in Isa 48:20. This correspondence is the main argument for many exegetes to assume that the address 'you who carry the beautiful objects of YHWH' refers to the Israelite exiles in Babylon.

That interpretation, however, encounters two objections. First, unlike the call in Isa 48:20, the command in v. 11 refers to the indefinite location שָׁם ('there'). Consequently, there is no clear indication that the addressees are located in Babylon. The second objection is that the previous passages showed a close connection between the exiles in Babylon and the name 'Zion'. As was argued in section 2.9.4, it is likely that the exiled Israelites in Babylon who had turned their back on her are portrayed as the children of Zion in Isaiah 40–55. A detailed depiction of these returning exiles can be found in Isa 49:13–26. Particularly noteworthy is their portrayal in v. 17 where it is announced to Zion that 'her children have hastened'. The depiction of the exiles returning to Zion in Isa 49:17 sharply contrasts with the appeal to the addressees in Isa 52:12: 'not in haste will you go out, and in flight you will not go'. Given the contrast between the children of Zion and the people addressed in Isa 52:11–12, it is doubtful that the latter ones ought to be regarded as Israelite exiles who are about to return from Babylon to Zion.

The conclusion that 'you who carry the beautiful objects of YHWH' cannot be identified as the Israelite exiles in Babylon is confirmed by the orientation of these addressees to Jerusalem. It seems to be no coincidence that they are called to carry their treasures to Jerusalem. This connection provides a basis for suggesting that the masculine plural address in Isa 52:1–12 refers to the children of Jerusalem. This suggestion is supported by two other observations. First, the verbal form נמכרתם ('you were sold') occurs both in Isa 50:1 ('because of your debts you were sold') and in 52:3 ('you were sold for nothing'). The verbal form in Isa 50:1 refers to the children of Jerusalem. It is plausible that the same verbal form in Isa 52:3 refers to the children of Jerusalem as well. Furthermore, Isa 50:1–3 and 51:17–23 put emphasis on the absence of Jerusalem's children but do not mention their current location. That strategy is consistent with the indefinite locations that are used in Isa 52:1–12. Consequently, there is good reason to assume that the masculine plural audience in Isa 52:1–12 refers to the children of Jerusalem.

At the same time, it should be noted that the addressees are not explicitly designated as her children in this passage. Although they are connected to Jerusalem, they are not identified as her children. This reserve can be explained by supposing that the addressees will be called children of Jerusalem if they really go out and return to Jerusalem. It is striking, however, that, irrespective of the decision of the addressees to go back to Jerusalem, the ruins of Jerusalem are called on to burst into song (cf. v. 9). This implies that the return of her children is not a necessary condition for the consolation of Jerusalem.

2.11.4. *The Participant Zion/Jerusalem*

There can be no doubt that Zion/Jerusalem holds a prominent position in Isa 52:1–12. The names 'Zion' and 'Jerusalem' are both mentioned four times in this passage: 'Zion' occurs in vv. 1, 2, 7, 8 and 'Jerusalem' in vv. 1, 2, 9 (×2). Furthermore, in the first two verses, 'Zion' and 'Jerusalem' are addressed side by side: 'O Zion'—'O Jerusalem, the holy city' (v. 1); 'O Jerusalem'—'O captive daughter, Zion' (v. 2). Apart from Isa 52:1–2, there are only two other texts in Isaiah 40–55 where the proper nouns 'Zion' and 'Jerusalem' are used parallel to each other, namely, Isa 40:9 and 41:27.

The close parallel between 'Zion' and 'Jerusalem' in Isa 52:1–2 has prompted several exegetes to emend the Masoretic Text of v. 2. Those biblical scholars wish to minimize the differences between the two designations by reading in Isa 52:2 שְׁבִיָּה ('captive') for שְׁבִי ('sit') (cf. critical apparatus). This suggestion is adopted by the translators of the NRSV, who have rendered v. 2 as follows:

Isa 52:2 Shake yourself from the dust, rise up, O captive Jerusalem;
loose the bonds from your neck, O captive daughter, Zion!

The proposal of the critical apparatus is exemplary of the widespread view that the names 'Zion' and 'Jerusalem' are used interchangeably in Isaiah 40–55. On that basis, the critical apparatus suggests that the designation 'captive' should be applied not only to 'Zion' but also to 'Jerusalem'. The supposed interchangeability of the designations 'Zion' and 'Jerusalem', however, present exegetes with problems when interpreting the middle part of Isa 52:1–12. There is a world of difference between the depictions of Zion and Jerusalem in vv. 7–10. Zion, on the one hand, has watchmen at her disposal who lift up their voice and sing for joy because they see with their own eyes that YHWH returns to Zion (v. 8). Jerusalem, on the other hand, is still in ruins. In v. 9, the ruins of Jerusalem are called on to sing for joy because YHWH has comforted his people and redeemed Jerusalem. In order to deal

with this distinction, exegetes have offered various solutions. Some argue that these depictions should be understood as images of Jerusalem and not as references to 'the literal Jerusalem' (cf. Oswalt 1998: 370). Others point out that the contrast between Zion and Jerusalem must be taken as either 'poetic license' or 'paradox' (cf. Koole 1998: 236; Whybray 1975: 167). In my own paper on Isa 52:8, I have tried to solve this problem by proposing that the participant Zion/Jerusalem is depicted here as 'a dramatic personage, with whom the hearers of this text can identify themselves' (Oosting 2002: 166). In spite of the differences in nuance, the various solutions have one thing in common. All of them, including mine, adhere to the principle that the designations 'Zion' and 'Jerusalem' in Isaiah 40–55 are used interchangeably. The portrayal of Zion is equally true for Jerusalem, and the depiction of Jerusalem is equally true for Zion.

An interesting exception to this rule is the view defended by Holter in his short note on the words שׁבי and שׁביה in Isa 52:2. In his paper, Holter argues that the proposed emendation of the word שׁבי is unnecessary because the 'alliterative rootplay' links the two words to one another. He suggests that this play on words 'probably also has a *contrasting* function: The presently captive (שׁביה) daughter of Zion is soon to be replaced by the enthroned (שׁבי) Jerusalem!' (Holter 1992: 107). Holter's proposal has the advantage of taking into account the distinction between 'Zion' and 'Jerusalem' in this passage. The main objection to his interpretation, however, is that it does not shed light on the other texts in Isaiah 40–55 where the names 'Zion' and 'Jerusalem' occur side by side, namely, Isa 40:9 and 41:27. It is hard to believe that Holter's proposal also applies to these texts. In order to do justice to both the correspondences and the differences between 'Zion' and 'Jerusalem' in Isaiah 40–55, it is better to take the designations 'Zion' and 'Jerusalem' as two sides of the same coin. This means that the proper nouns 'Zion' and 'Jerusalem' refer to the same participant but represent different aspects of this participant. The designation 'Zion' is related to the return of the Babylonian exiles to this place. The designation 'Jerusalem' is used in reference to the rebuilding of this city. This proposal will be discussed at length in the next chapter, especially in section 3.3. The dissimilarities between Zion and Jerusalem in Isa 52:1–12, however, may serve as its first test.

The first point to be considered is the use of diverse terms of address in vv. 1–2. In these verses we find the following designations: 'Zion' (v. 1), 'Jerusalem, the holy city' (v. 1), 'Jerusalem' (v. 2), and 'captive daughter, Zion' (v. 2). Particularly striking is the difference between the designations 'Jerusalem, the holy city' and 'captive daughter, Zion'. This difference can

be explained with the help of the distinction between 'Zion' and 'Jerusalem' mentioned above. Because Zion is connected to the Babylonian exiles, she is designated as '*captive daughter, Zion*' (cf. Isa 49:21). Jerusalem, on the other hand, is associated with the rebuilding of this town. For that reason, she is designated as 'Jerusalem, the holy *city*'.

The second point to be discussed is the difference between the depictions of Zion and Jerusalem in vv. 7–10. While v. 8 says that Zion has watchmen who lift up their voice, v. 9 tells us that Jerusalem is no more than a heap of ruins. It is interesting to examine whether the contrast between 'your watchmen' and 'ruins of Jerusalem' in these verses can be understood with the help of the proposed distinction. The designation 'ruins of Jerusalem' in v. 9 can be easily understood with the help of these two categories. It goes without saying that the appeal to these ruins to sing for joy alludes to the rebuilding of this city. The designation 'your watchmen' in v. 8, however, brings us into more difficulties. These watchmen are usually connected to the ruins of Jerusalem in v. 9. Several exegetes have pointed out that the presence of Zion's watchmen is remarkable because the next verse suggests that there are no city walls on which they could take their stand (cf. Koole 1998: 236; Whybray 1975: 167).

The question, however, is whether the expression 'your watchmen' refers to sentries on a city wall. First, it is noteworthy that Isa 52:8 employs a participle form of the verb צפה ('to look out, keep watch') and not of the verb שׁמר ('to watch, keep guard') (cf. Isa 62:6). A plural participle form of this verb need not be understood as 'watchmen' but can also be interpreted as 'lookouts' (cf. 1Sam 14:16). Furthermore, it is striking that the main task of these watchmen is not to watch the walls, but to be on the lookout. That can be deduced from their portrayal at the end of v. 8, where it says that these watchmen 'see with their own eyes that YHWH returns to Zion'. On the basis of these observations, it is unlikely that 'your watchmen' in v. 8 must be connected to 'the ruins of Jerusalem' in v. 9. It is more probable that these lookouts must be associated with the appeal in Isa 49:18 for Zion to look. In v. 18, Zion is called to lift up her eyes round about to see her children coming to her. The arrival of these children, who were identified as the exiles from Babylon, is depicted in Isa 51:1–16. At the end of this passage, the exiles present themselves as people of YHWH. The present passage goes one step further. Here it becomes clear that the exiles from Babylon are followed by YHWH himself. The watchmen of Zion are the first who come to realize that the return of the Babylonian exiles to Zion paves the way for the return of YHWH himself.

2.12. Isaiah 54:1–17

Throughout Isa 54:1–17 a female figure is spoken to (cf. vv. 1, 2, 3, 4, 14, 17). In v. 1, she is called 'you barren one who did not bear' and 'you who were not in labor'. Furthermore, in v. 11, she is designated as 'you afflicted one', 'you tempest driven one', and 'you not comforted one'. Although this female figure is not defined more closely, it is broadly assumed that this passage is addressed to Zion/Jerusalem. Within the context of Isaiah 40–55, this participant seems to be the best candidate. As was indicated in the introduction to the present chapter, the address 'you barren one' in v. 1 corresponds to the depiction of Zion in Isa 49:21. Furthermore, it was mentioned that the designation 'you afflicted one' in v. 11 is applied to Jerusalem in Isa 51:21. Notwithstanding these observations, Beuken offers a different interpretation of the female addressee in Isa 54:1–17 in his 1974 paper, 'Isaiah liv: The Multiple Identity of the Person Addressed'. Beuken argues that the woman spoken to in Isa 54:1–17 has a multiple identity. This female figure is the same person throughout the passage, but she appears under three images. She is first depicted as a mother (vv. 1–3), next as a wife (vv. 4–6), and finally as a city (vv. 11–17). According to Beuken (1974: 63), these three images symbolize the three epochs of Israel's existence. The first two depictions embody the two phases of Israel's history up to the Babylonian exile, while the last one represents the situation of Israel at the time Isaiah 40–55 was written. Beuken emphasizes that the various images of the woman in Isaiah 54 only represent the address of this passage; the images are not the address itself. In his view, the female figure in Isa 54:1–17 stands for the people of Israel at the time of writing. He states: 'the actual, still chosen people is addressed throughout the chapter under the three manifestations that are characteristic of the three successive stages of its existence. The fluidity of reference from one manifestation to the other strengthens the one identity of the woman who is spoken to' (Beuken 1974: 66).

Beuken's proposal that the female figure in Isa 54:1–17 stands for 'the actual people of Israel' is not convincing for two reasons. First, Beuken emphasizes the affinity of the address 'you barren one who did not bear' in Isa 54:1 to 'the barren Sarah' in Isa 51:2 (cf. Beuken 1974: 38). Within the context of Isaiah 40–55, however, this link is not very likely. Unlike the woman addressed in Isa 54:1, ancestress Sarah is not portrayed as a 'barren one' in Isaiah 40–55 but as 'the one who gave you birth' (Isa 51:2). Second, Beuken pays little attention to the recurrence of the title 'you afflicted one' in Isa 51:21 and 54:11. According to Beuken (1974: 55), 'both the people in exile and the devastated homeland qualify for the epithet "afflicted".' That

conclusion, however, disregards the close connection between Isa 51:21 and 54:11 due to the repetition of the term of address 'you afflicted one'. Although Beuken's proposal concerning the identity of the female addressee is not fully convincing, his suggestion that this female figure has a multiple identity appears to be helpful. That notion may also be applied to the participant Zion/Jerusalem. There is good reason to assume that the images 'mother', or rather 'barren woman', in vv. 1–3 and 'wife' in vv. 4–6 allude to Zion (cf. Isa 49:13–26) and that the image 'city' in vv. 11–17 hints at Jerusalem (cf. Isa 45:13; 48:2; 52:1). On the basis of these connections, it is plausible that Isa 54:1–17 as a whole is addressed to the participant Zion/Jerusalem. In the first part of this passage, she is represented by two images related to Zion (i.e., 'barren woman' and 'wife'), while, in the latter part, she is represented by a depiction related to Jerusalem (i.e., 'city'). This hypothesis may serve as the point of departure for the examination of Isa 54:1–17 in the following sections.

2.12.1. *Textual Hierarchy*

Sing for joy, : 1a
O barren one : 1b
who did not bear; : 1c
burst into song : 1d
and cry aloud, : 1e
you who were not in labor. : 1f
For the children of the desolate one will be more than the children of one who is married, : 1g
says YHWH. : 1h
Enlarge the site of your tent, : 2a
and let them stretch out the curtains of your dwellings; : 2b
do not hold back; : 2c
lengthen your cords : 2d
and strengthen your stakes. : 2e
For you will spread out to the right and to the left, : 3a
and your offspring will possess the nations : 3b
and will settle the desolate cities. : 3c
Do not fear, : 4a
for you will not be ashamed; : 4b
and do not feel humiliated, : 4c
for you will not be disgraced. : 4d
For you will forget the shame of your youth : 4e
and you will remember no more the disgrace of your widowhood. : 4f
For your Maker is the one who marries you, : 5a
YHWH of hosts is his name; : 5b
and the Holy One of Israel is the one who redeems you, : 5c
the God of the whole earth he is called. : 5d

For like a wife forsaken and grieved in spirit, YHWH has called you. : 6a
A wife of youth [you were], : 6b
when she is cast off, : 6c
says your God. : 6d
For a brief moment I forsook you, : 7a
but with great compassion I will gather you. : 7b
In a flood of wrath I hid my face from you for a moment, : 8a
but with everlasting kindness I have compassion on you, : 8b
says your Redeemer, YHWH. : 8c
For this is the waters of Noah to me, : 9a
to whom I swore : 9b
that Noah's waters would no more pass over the earth. : 9c
So I swear : 9d
that I will not be angry with you : 9e
and rebuke you. : 9f
For the mountains may depart : 10a
and the hills may move, : 10b
but my kindness will not depart from you, : 10c
and my covenant of peace will not move, : 10d
says your Compassionate One, YHWH. : 10e

O afflicted one, : 11a
you tempest driven one, : 11b
you not comforted one. : 11c
See, I set your stones in antimony, : 11d
and I found you with lapis lazuli; : 11e
I will make your pinnacles of ruby, : 12a
and [make] your gates of sparkling jewels, : 12b
and [make] all your borders of precious stones. : 12c
And all your children will be disciples of YHWH, : 13a
and great will be the peace of your children. : 13b
You will be established in righteousness. : 14a
Be far from oppression, : 14b
for you will not fear, : 14c
and [be far] from dismay, : 14d
for it will not come near you. : 14e
See, if someone actually stirs up strife, : 15a
it is not from me; : 15b
whoever stirs up strife with you : 15c
will fall because of you. : 15d
See, I myself have created the smith : 16aQ[82]
who blows the fire of coals, : 16b
and who brings forth a weapon for its work; : 16c

[82] *Khetib* has the interjection הן ('see') for the interjection הנה ('see').

and I myself have created the destroyer : 16d
to ravage. : 16e
Every weapon : 17a
that has been formed against you : 17b
will not succeed; : 17c
and every tongue : 17d
that rises against you in judgment : 17e
you will confute. : 17f
This is the heritage of the servants of YHWH and their vindication from me : 17g
—declaration of YHWH. : 17h

2.12.2. *Syntactic Remarks*

In his paper, Beuken calls attention to the syntactic structure of two nominal clauses in v. 5. Beuken raises the question as to whether these clauses should be read either as 'your husband is your Maker' and 'your Redeemer is the Holy One of Israel' or as 'your Maker is your husband' and 'the Holy One of Israel is your Redeemer' (cf. Beuken 1974: 43–44). Referring to the 1923 study of Köhler, Beuken defends the latter option. According to Köhler (1923: 60–64), there is no reason here for deviating from the regular word order, Predicate Complement—Subject. For that reason, the phrases 'your husband' and 'your Redeemer' should be taken as predicate complements, while the phrases 'your Maker' and 'the Holy One of Israel' function as subjects. Köhler's reading of the two nominal clauses in Isa 54:5 is supported by the occurrence of the clause 'your Redeemer is the Holy One of Israel' in Isa 41:14. In this verse, the participle form with object suffix, גאלך ('the one who redeems you'), is parallel to the perfect form with object suffix, עזרתיך ('I will help you'). On that basis, it is likely that the participle גאלך functions as predicate complement in Isa 41:14, as the following rendering shows:

Isa 41:14 I, I will help you—declaration of YHWH—
and the Holy One of Israel is the one who redeems you.

Following Köhler's interpretation of the two nominal clauses in v. 5, Beuken argues: 'It would be illogical to point out to the woman who has just been called unmarried and widow (4) the unique qualities of her husband and her kinsman. On the other hand, it is perfectly in keeping with the preceding encouragement to announce to this same woman that someone, in this case her Maker, will marry her' (Beuken 1974: 44). However, if Beuken's interpretation of v. 5 is adopted, the question arises concerning how this reading must be understood within its immediate context. The announcement that the Maker of the woman addressed will marry her is remarkable in light of

the previous verses. In v. 3, this nameless woman receives the promise that her offspring will possess the nations and settle the desolate cities. Thus, the children of this woman are mentioned first, and then her husband enters the picture. This order is rather unexpected. In the world of the Old Testament, a husband is generally viewed as a necessary condition for having children (cf. Gen 19:31; 38:14). On that basis, one would expect that the husband of this woman be mentioned first and then her children.

In order to grasp the meaning of the reversed order in Isa 54:1–6, it is important to understand these verses within their broader context. Of particular importance is the connection between Isa 54:1–6 and 49:13–26 because the latter passage also deals with the absence of a husband (v. 14) and the lack of children (v. 21). As was argued in section 2.7.3, these two themes are closely connected in Isa 49:13–26. Because her husband has abandoned her, Zion is not able to have children. It is striking, however, that Isa 49:13–26 does not put emphasis on the return of YHWH, but on the coming of Zion's children. While the arrival of her children is portrayed at length in vv. 17–26, the coming of Zion's husband is not explicitly mentioned in this passage. These observations seem to indicate that, in Isa 49:13–26, the return of Zion's children precedes the coming of her husband. An argument supporting this view is the announcement to Zion in v. 18 that she will bind her children on 'like a bride'. The line of thought found in Isa 49:13–26 is continued in the following passages. It can be seen that the return of Zion's children to her is depicted first, followed by the return of YHWH himself. The arrival of Zion's children is already referred to in Isa 51:11, while the arrival of YHWH is depicted in Isa 52:8. The unusual order in Isa 54:1–6 is thus in line with the depictions of the return to Zion in the previous chapters. This correspondence underlines the assumption that the nameless woman addressed in vv. 1–6 must be identified as Zion. The first six verses of Isaiah 54 show that both the time of childlessness and widowhood of Zion have ended.

2.12.3. *Discourse Analysis*

It is widely recognized that the vocatives 'you afflicted one', 'you tempest driven one', and 'you not comforted one' at the beginning of v. 11 introduce a new section (cf., e.g., Abma 1999: 84). Beuken, however, maintains that a new section begins at v. 7. According to Beuken, vv. 7–10 constitute the first part of the second section and function as an introduction to vv. 11–17. Beuken's main argument for dividing chapter 54 into the sections vv. 1–6 and 7–17 is that vv. 1–6 talk about YHWH, but in vv. 7–17 YHWH himself

is speaking in the first person (cf. Beuken 1974: 32). Furthermore, Beuken points out that unlike the other parts of Isaiah 54, vv. 7–10 draw a picture of YHWH in relation to the woman addressed. The main characteristic of this portrait is YHWH's compassion towards this abandoned woman. According to Beuken, 'the portraying of God is all done in terms of the husband who has compassion on the woman whom he left in anger: *ʿzb* (6 f.) clearly forms the catch-word of the two parts of the chapter' (Beuken 1974: 47). Beuken reaches the conclusion that vv. 7–10, which issue God's utterance about 'his new love for Israel', serve as an introduction to the actual call in v. 11 (cf. Beuken 1974: 55).

Beuken's proposal for the division of Isa 54:1–17 is unconvincing for three reasons. First, Beuken emphasizes the difference between vv. 5–6, in which someone speaks about YHWH, and vv. 7–17, in which YHWH is speaking in the first person. To him, this distinction is the main reason for dividing Isa 54:1–17 into vv. 1–6 and 7–17. That view, however, ignores the fact that YHWH speaks about himself in the third person several times in Isaiah 40–55: namely, in Isa 41:14, 27 and 49:7 (cf. section 2.2.3). Those texts argue against a sharp *caesura* between vv. 1–6 and the next verses. Second, the repetition of the verb עזב in vv. 6 ('forsaken') and 7 ('I forsook you') need not be understood as a link between the sections of vv. 1–6 and 7–17. It may also be taken as a connection between the smaller parts of vv. 4–6 and 7–10.[83] Third, Beuken pays no attention to the contrast between the designations 'your Compassionate One' in v. 10 and 'you not comforted one' in v. 11. Only in a footnote does he suggest that one of the reasons that Second Isaiah preferred the address לא נחמה ('you not comforted one') to the address לא רחמה ('you not pitied one') is that the latter one 'would collide with' מרחמך ('your Compassionate One') in v. 10 (cf. Beuken 1974: 55, fn 7).[84] In my opinion, however, the designations 'your Compassionate One' (v. 10) and 'you not comforted one' (v. 11) are also opposed to each other.

The contrast between the two designations supports the division of Isaiah 54 into vv. 1–10 and 11–17. Beuken's last argument for taking vv. 7–10 as an introduction to vv. 11–17 is that the transition from v. 10 to v. 11 is 'abrupt' (cf. Beuken 1974: 55). In my view, however, this abrupt transition corresponds to the mentioned contrast between the sender, 'your Compassionate One', at

83 The same view is held by Koole (1998: 366), who states: 'With עֲזַבְתִּיךְ = 'I forsook you' this verse [v. 7] continues the image of the "forsaken woman" (v. 6a).'

84 For the address 'you not pitied one', see Hos 1:6; 2:25.

the end of v. 10 and the addressee, 'you not comforted one', at the beginning of v. 11. Consequently, it is likely that the threefold address at the beginning of v. 11 must be regarded as a clear mark of the shift from 'to be comforted' to 'not to be comforted'. In other words, this threefold address marks the shift from the images referring to Zion to the depiction referring to Jerusalem. This conclusion is supported by the fact that the first title in v. 11, 'you afflicted one', is explicitly applied to Jerusalem in Isa 51:21.

The above arguments bear evidence to the traditional division of Isa 54:1–17 into the sections of vv. 1–10 and 11–17. In addition, they show that this division should be understood as follows: vv. 1–10 refer back to the portrayal of Zion in the previous passages while vv. 11–17 refer back to the depiction of Jerusalem. This interpretation is helpful in explaining the contrast between the two sections. The phrase 'your Compassionate One' in v. 10, on the one hand, refers to the announcement in Isa 51:3 that YHWH has comforted Zion and has comforted all her waste places. The address 'you not comforted one' in v. 11, on the other hand, must be connected to YHWH's question to Jerusalem in Isa 51:19: 'who is there, by whom I may comfort you?' These connections can be visualized as follows:

	Consolation of Zion	*Consolation of Jerusalem*
51:3	YHWH has comforted Zion; he has comforted all her waste places	
51:19		Who is there, by whom may I comfort you [i.e., Jerusalem]?
54:10	your Compassionate One, YHWH	
54:11		you not comforted one

As was shown in the previous sections, the designation 'Zion' is related to the return of the Babylonian exiles to this place, while the designation 'Jerusalem' is used with regard to the rebuilding of the city. On the basis of this distinction, the contrast between the two sections of Isa 54:1–17 can be satisfactorily explained. While Zion was comforted by the return of her children (cf. Isa 49:17–26; 51:1–16), Jerusalem is still not comforted because she has not yet been rebuilt (cf. Isa 52:9). Thus the main reason for the contrast in Isa 54:1–17 is that, after the return of the Babylonian exiles, the city of Jerusalem is still in ruins. In Isa 54:11–12, however, YHWH promises this city that he will set her stones in antimony and found her with lapis lazuli and that he will make her pinnacles of ruby, her gates of sparkling jewels, and all her borders of precious stones. This promise

has two important implications. First, YHWH himself will take care of her rebuilding. The rebuilding of Jerusalem does not depend on the return of Jerusalem's children but is the result of the return of YHWH himself. That means that YHWH takes over the role of Jerusalem's comforter (cf. Oosting 2011). YHWH himself provides for the consolation of the city of Jerusalem Furthermore, Jerusalem will be rebuilt with precious materials. Supplementary to the treasures mentioned in Isa 52:1–12, this passage speaks about sparkling jewels and precious stones. The mention of these precious materials indicates that the rebuilding of this city by YHWH will surpass in beauty the rebuilding done by her own children.

2.12.4. *The Participant Zion/Jerusalem*

Traditionally, the female addressee in Isa 54:1–17 is identified as the participant Zion/Jerusalem. In the previous sections, it has been argued that the traditional view is worth adopting, although it is in need of a significant adjustment. Making use of Beuken's approach to the person addressed, it was pointed out that the participant Zion/Jerusalem in this passage has a multiple identity and is represented by various images. The two images in vv. 1–10, 'barren woman' and 'wife', allude to the portrait of Zion in the previous passages. The image 'city' in vv. 11–17, on the other hand, hints at the depiction of Jerusalem in these passages. The question to be considered here is why this reading should be preferred to the traditional identification of the female figure in Isaiah 54 as Zion/Jerusalem. What is the advantage of the proposed distinction between the images that are related to Zion and the image that is related to Jerusalem?

The first answer to that question came up already in the section above. This section showed that the dichotomy between vv. 1–10 and 11–17 corresponds to the two line lines of argument that were found in the previous chapters: the return of the exiles to Zion and the rebuilding of the city Jerusalem. The distinction between the images in vv. 1–10 and the image in vv. 11–17 thus reflects the two themes that are related to the participant Zion/Jerusalem in Isaiah 40–55. The second answer is that this distinction provides a basis for distinguishing between two groups of children in Isaiah 54. It can be seen that the children of Zion/Jerusalem are explicitly mentioned three times in Isa 54:1–17. In v. 3 they are designated as 'your offspring' and in v. 13 as 'all your children' and 'your children'. Following the traditional view, one can hardly avoid arriving at the conclusion that the various designations refer to the same entity. Both the children mentioned in v. 3 and the ones referred to in v. 13 must be identified as the

children of Zion/Jerusalem. In the previous sections, however, it was made clear that in Isaiah 40–55 two groups of children are found that are connected to the participant Zion/Jerusalem: the children of Zion (cf. Isa 49:17–26) and the children of Jerusalem (cf. Isa 51:18–20). These two groups can be distinguished clearly from one another, as was brought to the fore in section 2.10. This conclusion was underscored in section 2.11.3, where attention was drawn to the contrast between the depiction of Zion's children in Isa 49:17–18 ('your children have hastened') and the portrayal of Jerusalem's children in Isa 52:11–12 ('not in haste will you go out, and in flight you will not go').

Given these observations, it is likely that the designations 'your offspring' in v. 3 and 'all your children' and 'your children' in v. 13 do not refer to the same entity, but to two distinctive groups. That idea is even more probable because of the forms of address used at the beginning of vv. 1 and 11. The address 'you barren one' in v. 1 alludes to the portrait of Zion in Isa 49:13–26 (cf. v. 21). It seems to be no coincidence that in this passage the children of Zion are mentioned several times (cf. vv. 17, 20, 22, 25). Furthermore, the address 'you afflicted one' in v. 11 is equal to the address that is applied to Jerusalem in Isa 51:17–23 (cf. v. 21). This passage explicitly refers to the children of Jerusalem in vv. 18, 20. These connections show that two groups of children present in Isa 54:1–17 can be distinguished from one another. The designation 'your offspring' in v. 3 refers to the children of Zion (cf. Isa 49:13–26; 51:1–16). The designations 'all your children' and 'your children', on the other hand, refer to the children of Jerusalem (cf. Isa 50:1–3; 51:17–23; 52:1–12).

The distinction between the two groups of children in Isa 54:1–17 also sheds light on the promises concerning these children in Isaiah 54. With regard to the children of Zion, it is said in v. 3 that 'they will settle the desolate towns'. That means that the exiles from Babylon will inhabit Jerusalem as well as the cities of Judah. The promise concerning the children of Jerusalem in v. 13 is that they 'all will be disciples of YHWH'. Thus, if these children come back to Jerusalem, they will hold a special position. Just like the Servant of the Lord, they will be taught by YHWH himself (cf. Isa 50:4; 54:17). The promise concerning her children in v. 17 underscores the consolation of Jerusalem in this passage. In addition to the glorious rebuilding of Jerusalem depicted in vv. 11–12, the end of the passage emphasizes that the children of Jerusalem will be called 'servants of the Lord' (cf. v. 17).

2.13. Summary

The following points summarize the main observations concerning the participant Zion/Jerusalem in the passages of Isaiah 40–55 analyzed above:

1. At the beginning of Isa 40:1–11, an anonymous plural audience is called to comfort Jerusalem (cf. vv. 1–2). The identity of the audience is not revealed within this passage. The conclusion that Isa 40:1–11 does not fill in the identity of Jerusalem's comforters is in line with the observation that Jerusalem is still deprived of comfort at the end of Isaiah 40–55 (cf. Isa 51:19; 54:11).
2. Isaiah 41:21–29 contains two promises to the participant Zion/Jerusalem. YHWH announces to Zion, "See, see there they are" (v. 27a), while he says to Jerusalem, "I give a herald of good tidings" (v. 27b). It is likely that the herald to Jerusalem can be identified as the Servant of the Lord in the next passage, of whom it is said that 'he will not cry or lift up his voice' (Isa 42:2)
3. In Isa 44:24–28, it becomes clear why the Servant of the Lord did not raise his voice. The message of the Servant is fulfilled by YHWH himself. He appoints the Persian king, Cyrus, as his shepherd in order to fulfill the word of his Servant that Jerusalem will be rebuilt and will be founded *as* a temple. The announcement that Jerusalem will be founded as a temple alludes to her being rebuilt as a holy city (cf. Isa 48:2; 52:1).
4. The two lines of argument found in Isa 41:21–29 become more visible in Isa 45:9–13. This passage talks about the rebuilding of 'my city' and the liberation of 'my exiles' by King Cyrus (v. 13). It is likely that the liberation of the exiles refers back to the promise to Zion, "See, see there they are", while the rebuilding of the city has to do with the promise to Jerusalem that YHWH will give a herald of good tidings.
5. On the basis of the examination of Isa 46:1–13, there is little reason for subscribing to the traditional view that the audience in v. 3, 'the house of Jacob', should be located in Babylon. A strong argument against that view is that the audience of Isa 46:1–13 is nowhere ordered to return from Babylon to Zion. Isaiah 46:1–13 contains no clues as to the precise location of the Israelite people addressed as 'the house of Jacob'. A clue to their place of residence is found in Isa 48:1–11, which is also addressed to 'the house of Jacob' (cf. v. 1). The noun 'furnace' in Isa 48:10 indicates that the Israelite people designated as 'the house of Jacob' must be located in the region of Egypt.

6. Isaiah 48 is comprised of two units, vv. 1–11 and 12–22, in which distinct audiences are spoken to. With regard to the first audience, it is said in v. 2 that '*away from the holy city* they have called themselves by the name of Israel'. On the basis of the close connection between the phrase 'the holy city' and the name 'Jerusalem' in Isa 52:1, it is likely that the audience of Isa 48:1–11 must be connected to Jerusalem. The audience of Isa 48:12–22, on the other hand, is called to go out from Babylon in v. 20. This group of addressees can be identified as the people of Israel who are still in Babylon. In light of Isa 41:27 and 45:9–13, it is probable that the audience of Isa 48:12–22 must be connected to Zion.
7. In Isa 49:13–26, both Zion and her children hold a prominent position. Given the prominent position of her children, it is likely that Zion's complaint in v. 14 concerns not only the absence of her husband (i.e., YHWH) but also her lack of children (i.e., the inhabitants). In response to her complaint, YHWH announces to Zion that her children have hastened to come (v. 17). First of all, this announcement reminds us of the depictions of returning exiles to Zion in the previous chapters (cf. Isa 41:27; 45:13; 48:20). Furthermore, it provides an indication that the exiled children of Zion will come swiftly and go ahead of YHWH.
8. In light of her portrait as a barren woman in Isa 49:13–26, it is unlikely that the phrase 'your mother' in Isa 50:1–3 is a designation of Zion. It is more probable that this phrase refers to another female figure in Isaiah 40–55, namely, Jerusalem. With regard to Jerusalem, Second Isaiah leaves no doubt that she has given birth to children (cf. Isa 51:18). As a consequence of this proposal, one must accept that Isa 50:1–3 is not addressed to the children of Zion but to the children of Jerusalem. On the basis of the strong connections between Isa 50:1–3 and 40:1–2, it is claimed that the children of Jerusalem were ordered to comfort their mother at the beginning of Isaiah 40–55.
9. Isaiah 51:1–16 can be divided into three parts: vv. 1–8; 9–11; 12–16. The audience of the first part is addressed as 'my people' and is situated at a distance from Zion. In the middle part, the same people are designated as 'the ransomed of YHWH' and are depicted as being on their way to Zion. The last part suggests that the people addressed are near Zion. Given the close relationship of these people to Zion, it is reasonable to identify them as the children of Zion. At the end of the passage, these children are given the task of saying to Zion that they are the people of YHWH (cf. v. 16).

10. Isaiah 51:17–23 as a whole is addressed to Jerusalem. That means that the children mentioned in this passage must be identified as the children of Jerusalem. To understand why Jerusalem is still deprived of comfort in this passage, the connection of Isa 51:17–23 to Isa 50:1–3 is helpful. In light of Isa 50:1–3, it becomes clear that YHWH could not find someone to comfort Jerusalem because all her children have left her. As a consequence of their absence, Jerusalem has still not been comforted in the present passage. In other words, Jerusalem is still in ruins.
11. On the basis of the various connections between the beginning and the end of Isa 52:1–12, it can be argued that the addressees of vv. 11–12 are called to carry the beautiful objects of YHWH to Jerusalem with a view to rebuilding her as a holy city. Given the close relationship of these addressees to Jerusalem, it is quite possible that they are to be identified as the children of Jerusalem. The return of these children to their mother, however, is not a necessary condition for the consolation of Jerusalem. Irrespective of the decision of Jerusalem's children to go back, the ruins of Jerusalem are called on to burst into song because the returning exiles from Babylon are followed by YHWH himself.
12. Isaiah 54:1–17 can be divided into two parts: vv. 1–10; 11–17. In the first part, the participant Zion/Jerusalem is represented by the images 'barren woman' and 'wife', which allude to the portrait of Zion in the previous passages. In the second part, she is represented by the image 'city', which hints at the depiction of Jerusalem in the preceding chapters. On the basis of this division, one can distinguish between two groups of children that are connected to the participant Zion/Jerusalem: on the one hand, the children of Zion, who are designated as 'your offspring' in v. 3; on the other, the children of Jerusalem, who are designated as 'your children' and 'all your children' in v. 13. In addition to the depiction of the glorious rebuilding of Jerusalem, Isa 54:11–17 makes visible the consolation of Jerusalem by referring to her children as 'servants of the Lord' (cf. v. 17).

These observations show the fruitfulness of the proposed route from syntax, via discourse structure, to analysis of the participants. The syntactic observations concerning the text of the various passages lead to new insights into the syntactic reading of some texts. Those interpretations provide arguments for discussing the position of the participant Zion/Jerusalem in the analyzed passages. For example, the syntactic reading of Isa 44:28 serves as a basis for assuming that Isa 44:24–28 alludes to the rebuilding of Jerusalem

as a holy city. Furthermore, the discourse analyses of the passages in Isaiah 40–55 shed new light on the discourse structure of several passages. The outcome of these analyses is helpful in discussing the relationship between the participant Zion/Jerusalem and other participants in those passages. For example, the discourse structure of Isa 51:1–16 provides a basis for understanding the relationship between Zion and her children in this passage. Finally, the analyses of the participant Zion/Jerusalem in the various passages provide help in tracing the identity of participants that are closely connected to Zion/Jerusalem. For example, the depiction of Jerusalem in Isa 50:1–3 and 51:17–23 sheds light on the identity of the people addressed in Isa 40:1–2 who were ordered to speak to the heart of Jerusalem. The question to be discussed in the next chapter is whether the various observations provide a basis for producing a coherent view of the role of the participant Zion/Jerusalem in Isaiah 40–55.

CHAPTER THREE

THE PARTICIPANT ZION/JERUSALEM

The previous chapter sought to analyze the various passages in Isaiah 40–55 in which references to the participant Zion/Jerusalem occur. In that chapter, various observations were made concerning the syntax within these passages, the discourse structure of these passages, and the role of Zion/Jerusalem in these passages. The present chapter concentrates on Isaiah 40–55 as a whole and discusses the role of the participant Zion/Jerusalem in the composition of Isaiah 40–55. The purpose of this discussion is to examine whether the step-by-step approach presented in the previous chapters leads to a coherent view of the participant Zion/Jerusalem in Isaiah 40–55. This corpus-linguistic view is compared to views on Zion/Jerusalem in Isaiah 40–55 in current exegetical literature. Furthermore, examination is made of whether this concept is also observed in other parts of the Book of Isaiah or in other biblical books where Zion/Jerusalem appears.

In discussing the role of Zion/Jerusalem in the composition of Isaiah 40–55, it is important to deal with the following points:

1. There are various designations of the participant Zion/Jerusalem in Isaiah 40–55. Besides the names 'Zion' and 'Jerusalem', one finds expressions such as 'my city' (Isa 45:13), 'the holy city' (Isa 48:2), 'mother' (Isa 50:1), 'afflicted one' (Isa 51:21; 54:11), and 'barren one' (Isa 54:1). Furthermore, at some places the references 'Zion' and 'Jerusalem' are expanded. Particularly noteworthy is Isa 52:1–2, where Jerusalem is spoken to as 'Jerusalem, the holy city' (v. 1) and Zion is spoken to as 'captive daughter, Zion' (v. 2). Finally, it is striking that in Isa 54:1–17, where Zion/Jerusalem is being addressed, the names 'Zion' and 'Jerusalem' are not mentioned at all. According to Beuken (1974: 30), 'the lack of a name for the woman of Ch. liv is not devoid of sense.'
2. The references to Zion/Jerusalem in the composition of Isaiah 40–55 are not evenly distributed. In Isa 40:1–11, which has often been called the prologue to Isaiah 40–55, Zion/Jerusalem is mentioned three times. References to her occur less frequently in the immediately following chapters, Isa 40:12–48:22, which are traditionally taken as the first half of the book. However, in the second half of the book,

Isa 49:1–54:17, Zion/Jerusalem assumes a central position. In addition, her children are explicitly mentioned here. Isaiah 55:1–13, which has been frequently taken as the epilogue to Isaiah 40–55, does not contain clear references to Zion/Jerusalem. It is worth examining whether there is a connection between the literary composition of Isaiah 40–55 and the distribution of the references to Zion/Jerusalem in these chapters.

3. The relationships between Zion/Jerusalem and the other participants in Isaiah 40–55 are worth noting. The relationships between Zion/Jerusalem and her children and between Zion/Jerusalem and YHWH are particularly interesting. Furthermore, attention will be paid to the striking parallels between Zion/Jerusalem and the Servant of the Lord.

The present chapter is divided into three parts. First, the role of the participant Zion/Jerusalem in Isaiah 40–55 is considered. In section 3.1, current views on Zion/Jerusalem in the exegetical literature, which do not take linguistic signals as their main point of departure, are discussed. Section 3.2 compares the considerations of these existing views with the outcomes of the analyses in the previous chapter. In section 3.3, an attempt is made to offer a coherent view of the participant Zion/Jerusalem in Isaiah 40–55 on the basis of the results of the linguistic analyses contained in Chapter 2.

After this, we turn to the position of Zion/Jerusalem in the literary composition of Isaiah 40–55. In section 3.4, attention is paid to the literary composition of these chapters and to the position of Zion/Jerusalem in it. The question is considered of whether the distribution of the references to Zion/Jerusalem is tied up with the literary composition of Isaiah 40–55. The last part of this section discusses the presence of the participant Zion/Jerusalem in Isaiah 55. An answer will be given to the question of whether the speaker in Isa 55:1 should be identified as Zion/Jerusalem, as several exegetes have suggested.

Finally, section 3.5 seeks to compare the role of the participant Zion/Jerusalem in Isaiah 40–55 with her position in other parts of the Old Testament. The question to be discussed here is whether one can observe similarities and dissimilarities between the portrait of Zion/Jerusalem in Isaiah 40–55 and the depictions of Zion/Jerusalem in other biblical books such as Jeremiah, the Minor Prophets, the Book of Psalms, and Lamentations.

3.1. Current Views on the Participant Zion/Jerusalem

The purpose of the present section is to introduce three existing views on the participant Zion/Jerusalem in Isaiah 40–55. None of these views takes the linguistic signals in Isaiah 40–55 as the explicit point of departure. This does not mean that these approaches fail to make linguistic observations; it is simply that they do not give priority to these observations. Contrary to this study, the approaches discussed below concentrate on semantic observations within Isaiah 40–55 (Abma), on the literary structure of Isaiah 40–55 (Laato), and on Zion Theology (Berges), respectively. The clear focus of these approaches is the first reason that they are considered in this section. The second reason is that they all take the text of Isaiah 40–55 in its present form as their starting point. Consequently, their views of Zion/Jerusalem are mainly based on observations concerning the text of Isaiah 40–55 as it stands. Those observations can be compared readily with the results of the linguistic analyses of the previous chapter. For that reason, the above-mentioned perspectives are preferred to approaches that focus on the redaction-history of Isaiah 40–55, like the 1999 study of Van Oorschot, *Von Babel zum Zion*.[1]

The sections below do not seek to offer a full discussion of the various perspectives on Isaiah 40–55 but concentrate instead on their interpretations of the participant Zion/Jerusalem in these chapters. In particular, attention is paid to the three aspects listed in the introduction. After a short outline of the methodological assumptions, an attempt is made to describe how the studies of Abma, Laato, and Berges deal with the following phenomena: the various designations of Zion/Jerusalem in Isaiah 40–55, the distribution of the references to Zion/Jerusalem in the composition of Isaiah 40–55, and the relationship between Zion/Jerusalem and the other participants in Isaiah 40–55.

3.1.1. *Starting from Semantic Observations*

Richtsje Abma can be regarded as a representative of the semantic approach to Isaiah 40–55. Her main contributions to this field of research are the 1997 paper, 'Travelling from Babylon to Zion: Location and its Function in

[1] See the review of Van Oorschot's study by Seitz (2000): 'the project is fairly straightforward in approach and conclusions, since no serious accounting for the text as it exists in its present order and arrangement is required.'

Isaiah 49–55', and her 1999 doctoral dissertation on marriage imagery in the prophetic texts Isa 50:1–3; 54:1–10; Jeremiah 2–3; and Hosea 1–3. In both studies, the role of the participant Zion/Jerusalem in Isaiah 40–55 is closely examined.

In her dissertation, Abma clearly states that her examination takes as its starting point the text of Isaiah 40–55 as it stands. She notes: 'The final text is the point of departure for the analysis and is approached as an [sic] unified whole' (Abma 1999: 32). Her thesis also contains an outline of the various methodological stages of her approach. Abma shows that her analysis of the prophetic texts consists of five steps: subdivision of the text into sections, detailed word studies, search for identical or related words constituting a central motif in the text, search for one or more central contrasts in the text, and examination of the text from a communication perspective (cf. Abma 1999: 46).

Abma's interest in semantics is expressed most clearly at points 2 and 3. Clarifying the various stages of her analysis, she explains that the detailed word studies at point 2 aim at 'Reflection upon the semantic environment of a word' (cf. Abma 1999: 49). Furthermore, she notes that the 'identical or related words' mentioned at point 3 consist of three categories: *Leitworte* or key words, groups of words that have correspondences in meaning, and groups of words that have a certain general quality in common (cf. Abma 1999: 50)

Various Designations

It is worth noting that, in her dissertation Abma deals at length with two passages in Isaiah 40–55 in which 'Zion' and 'Jerusalem' are lacking, namely, Isa 50:1–3; 54:1–10. As a consequence, Abma is forced to consider the identity of the female figures that are referred to in these passages: 'First, there is the intriguing question who the female addressee is in Isaiah 54' (Abma 1999: 92). Dealing with the aforementioned pericopes, Abma comes to the conclusion that the female figures mentioned in both texts allude to Zion. With respect to the reference 'your mother' in Isa 50:1, she points out that the previous passage emphasizes the motherhood of Zion. For that reason, Abma identifies the children spoken to in Isa 50:1–3 as the children of Zion. She states: 'In light of the circumstance that Zion in 49:14–26 is continuously addressed in her role as mother and in view of her absent sons, it is likely that in 50:1–3 the sons of this mother are being addressed' (Abma 1999: 64).

With respect to the address 'you barren one' in Isa 54:1, Abma follows the traditional view that Zion is intended. She notes: 'I prefer the first reading and assume that the female addressee may be equated to Zion' (Abma

1999: 92). Abma explains the absence of the name 'Zion' in this passage by suggesting that the last two chapters of Isaiah 40–55 do not present a clear distinction between the entities Zion and Israel. She reaches the conclusion that: 'After the fourth servant song, the strict distinctions between city and people, which were previously almost antagonistic, begin to fall away' (Abma 1999: 107).

At the end of her analysis of the two passages in Isaiah 40–55, Abma comes to the conclusion that the emphasis on Zion is a significant feature of Isaiah 49–55. Particularly noteworthy are those passages in which Zion is personified as a female figure. In the view of Abma (1999: 107), this female personification is one of the reasons that the designation 'Zion' is used several times in Isaiah 40–55:

> The name, "Zion", is a designation for Jerusalem that occurs especially in prophetic and poetic texts. Frequently the term has additional overtones that go beyond the matter-of-fact designation of "Jerusalem". There may be an accent on the special role of Zion as the chosen city of God. On the other hand, an emotional undertone may be present, especially when Zion is personified as "daughter Zion" or as a mother in view of her absent children. (Isa. 49:14; 51:18–20; 54:1–3)

Abma thus suggests that the designations 'Zion' and 'Jerusalem' are part of different semantic fields. When the participant Zion/Jerusalem is portrayed as a female figure, the author of Isaiah 40–55 prefers the designation 'Zion' to the designation 'Jerusalem'. It is remarkable, however, that in this context Abma refers to Isa 51:18–20, which is not addressed to Zion but to Jerusalem. There can be no doubt that the second person feminine suffixes in vv. 18–20 refer to the addressee 'Jerusalem' in v. 17. The presence of the designation 'Jerusalem' in Isa 51:17–23 thus argues against the distinction between 'Zion' and 'Jerusalem' proposed by Abma.

Literary Composition

Abma deals at length with the literary composition of Isaiah 40–55 in her 1997 paper on the locations 'Zion' and 'Babylon' in Isaiah 49–55. The focus of her paper is the composition of the second half of the book, Isaiah 49–55. It takes as its starting point the opposition between Zion and Babylon in Second Isaiah. According to Abma (1997: 4), 'the importance of Babylon and Zion in DI suggests that these may have a function in its composition as well'. On that basis, Abma assumes that the references to 'Zion' and 'Babylon' in Isaiah 49–55 serve as indications of the composition of the second half of Isaiah 40–55. She points out that both locations are referred to several times in these chapters. In her view, the various forms of the verb יצא ('to go out') in

Isaiah 49–55 should be taken as references to the location 'Babylon'.[2] Abma maintains that the frequent use of the verb יצא ('to go out') in these chapters 'signifies that "Babylon" is not totally absent from Isa. 49–55' (Abma 1997: 6, fn 5).

With the help of the various references to the locations 'Zion' and 'Babylon', Abma offers a proposal for the composition of Isaiah 49–55. The survey below summarizes the main features of the proposed division of the second half of Isaiah 40–55. The first two columns contain the passages and their orientation, as presented by Abma (1997: 8–9).[3] In the third column, the explicit references to the participant Zion/Jerusalem in Isaiah 49–55 are listed.

	Orientation	*References to Zion/Jerusalem*
48:20–22	Babylon	
49:1–6	Babylon	
49:7–13	Babylon	
49:14–21	Zion	Zion (v. 14)
49:22–23	Zion	
49:24–26	Zion	
50:1–3	Babylon	your mother; your mother's bill of divorce (v. 1)
50:4–9	Babylon and Zion?	
50:10–11	Babylon	
51:1–8	Babylon	Zion (v. 3)
51. 9–11	Babylon	Zion (v. 11)
51:12–16	Babylon	Zion (v. 16)
51:17–23	Zion	Jerusalem (v. 17); you afflicted one (v. 21)
52:1–6	Zion	Zion; Jerusalem, the holy city (v. 1); Jerusalem; captive daughter, Zion (v. 2)
52:7–10	Zion	Zion (v. 7); Zion (v. 8); ruins of Jerusalem; Jerusalem (v. 9)
52:11–12	Babylon	
52:13–15	Babylon	
53:1–11a	Babylon and Zion?	
53:11b–12	Babylon	

[2] According to Abma, forms of the verb יצא ('to go out') are found in Isa 48:20; 49:9, 17; 51:4, 5; 52:11; and 55:11–12.

[3] The term 'orientation' is used by Abma to indicate the location that is being spoken to (cf. Abma 1997: 7).

	Orientation	*References to Zion/Jerusalem*
54:1–17	Zion	you barren one (v. 1); you afflicted one (v. 11)
55:1–11	Babylon	
55:12–13	Babylon	

Relationship to Other Participants
Semantic observations concerning the text of Isaiah 40–55 show that there are striking correspondences between Zion/Jerusalem and the Servant of the Lord. On the basis of these correspondences, some exegetes have suggested that Zion/Jerusalem and the Servant of the Lord are to be partly or completely identified with one another (see Korpel 1996; Wilshire 1975). In her studies on Isaiah 40–55, however, Abma, rejects both the complete and the near identification of the two participants. She also disagrees with Jeppesen (1993), who holds the view that Zion/Jerusalem and the Servant are both used as a metaphor for the people. In contrast to the proposals mentioned above, Abma takes Zion/Jerusalem and the Servant of the Lord as independent personalities. In her view, the correspondences between Zion/Jerusalem and the Servant of the Lord allude to the presence of the Servant at the location 'Zion'. She states: 'The solution to the relation between the servant and the city lies, I suggest, in the idea that the work of the servant must be located *in* Zion, both in Isaiah 50:4–9 and 52:13–53:12' (Abma 1999: 106).

Starting from that assumption, Abma attempts to understand the mutual relationship between Zion/Jerusalem, her children, and the Servant of the Lord in Isaiah 40–55. Abma suggests that the Servant can be identified as the first group of Babylonian exiles that came back to Zion. The main task of this group was to pave the way for the return of the other exiles from Babylon to Zion. Through their pioneering work in Zion they prepared the way for the people of Israel that lingered on in Babylon (cf. Abma 1997: 28). According to Abma, these remaining exiles in Babylon are designated as the children of Zion in Isaiah 40–55. They are explicitly addressed as sons of Zion in Isa 50:1–3. The central issue of Isaiah 49–55 is the return of these children to Zion. Those who arrive in Zion become part of the corporate personality of the Servant. The Servant of the Lord should thus not be considered as a static entity but as 'an inclusive concept, a growing body within Israel'. Abma (1997: 9–10) argues that in Isaiah 49–55 the identity of this Servant 'gradually expands to the whole of Israel'. The climax of these chapters is reached in Isa 54:17, where the children of Zion are called 'servants of the Lord'. According to Abma, Isa 55:1–13 contains the final call to

go out from Babylon. The previous chapters have met all the arguments that might restrain the Babylonian exiles from coming to Zion. Now the choice is theirs.

3.1.2. *Starting from the Literary Structure*

Antti Laato is an obvious representative of the literary approach to Isaiah 40–55. Important contributions of Laato to this field of research are his 1990 paper, 'The Composition of Isaiah 40–55', his 1992 study, *The Servant of YHWH and Cyrus: A Reinterpretation of the Exilic Messianic Programme in Isaiah 40–55*, and his 1998 study, "*About Zion I will not be silent*": *The Book of Isaiah as an Ideological Unity*. Laato's method of working is well illustrated by the order of the contributions mentioned above. His first study is devoted to the macrostructure of the composition of Isaiah 40–55. Building on the proposed macrostructure of Isaiah 40–55, his second study concentrates on the kerygmatic content of these chapters. In the last study, an attempt is made to understand the message of Isaiah 40–55 in the context of the Book of Isaiah as a whole.

As the point of departure for his literary approach to Isaiah 40–55, Laato takes the text of these chapters as it stands: 'Our starting-point in this study is the present form of Isaiah 40–55' (Laato 1992: 4). Within this text Laato searches for literary signals that serve as indications of the macrostructure of the composition of Isaiah 40–55. According to him, the literary structure of these chapters provides great help for the interpretation of its content: 'the macrostructure is an essential point in the right understanding of the message of Isaiah 40–55' (Laato 1992: 13–14). Hence Laato emphasizes that the role of Zion/Jerusalem in Isaiah 40–55 is best understood within the framework of its macrostructure.

Various Designations

The various designations of the participant Zion/Jerusalem in Isaiah 40–55 appear to be of minor importance in Laato's literary approach to Isaiah 40–55. To begin with, they are not explicitly discussed by Laato. Furthermore, Laato uses the designations 'Zion' and 'Jerusalem' indiscriminately in his studies. This second point can be illustrated by two comments on Isa 40:1–2 in his study on Isaiah 40–55 as a whole. On the one hand, Laato talks about the consolation of Jerusalem in Isa 40:1–2: 'The whole discourse of Isaiah 40–55 begins with the exhortation to comfort Jerusalem' (Laato 1992: 203). On the other hand, he speaks about the consolation of Zion in these verses: 'These two sections in the fifth discourse unit refer back to the opening

lines of Deutero-Isaiah (40:1–2) where the exhortation is given to comfort Zion' (Laato 1992: 213). For those two reasons, it is likely that in Laato's view the designations 'Zion' and 'Jerusalem' in Isaiah 40–55 are interchangeable. The question, however, is whether Laato is able to maintain this view. To answer this question, we will take a closer look at his interpretation of the participant Zion/Jerusalem in these chapters.

It can be seen that Laato understands the role of the participant Zion/Jerusalem in Isaiah 40–55 in two different ways. First, he argues that she is portrayed as a mother to whom the deported exiles should return. In his view, this portrait is clearly present in the unit Isa 49:14–50:3. At the end of this unit, it is announced to Zion that her children will return: 'Isa 50:1–3 comforts Zion by proclaiming that the exiles can now return to their mother, the personified Zion' (Laato 1998: 196). Second, Laato maintains that the returning exiles must be identified with Zion. The identification of these exiles with Zion takes place from Isa 51:4–8 onwards. According to Laato, 'The context of 51:4–8 indicates that the deported exiles have returned to the personified Zion' (Laato 1992: 129). To support his view, Laato refers to the close relationship between the exiles and Zion in Isa 51:16 and 52:2–3 (cf. Laato 1990: 228). The proposed identification of the exilic community with Zion, however, raises the question of who is meant by 'the children of Jerusalem' in Isa 51:17–23. If the designations 'Zion' and 'Jerusalem' in Isaiah 40–55 are considered to be interchangeable, one would expect that 'the children of Jerusalem' in this passage belong to the group of exiles that have returned to Zion as well. The portrayal of Jerusalem's children, however, does not fit well into the depiction of the exilic community in Zion (cf. Isa 51:11). For that reason, Laato is forced to take Isa 51:17–23 as a flashback, in which reference is made 'to earlier times, when the destruction of Zion was allowed as punishment meted out by Yahweh' (Laato 1990: 228). Only by allowing this concession is Laato able to hold on to the view that the designations 'Zion' and 'Jerusalem' in Isaiah 40–55 are interchangeable.

Literary Composition

As was mentioned above, Laato deals with the literary structure of Isaiah 40–55 at great length in his studies. In his 1990 paper, Laato points out that a concentric macrostructure emerges from the text of Isaiah 40–55. He defends this macrostructure once again in his 1992 study on the messianic expectations in Isaiah 40–55. The proposed macrostructure of Isaiah 40–55 can be visualized as follows (cf. Laato 1990: 212–213; 1992: 12–13):

	Discourse Units	*Central theme*
40:1–2	Prologue to the cycles	
40:3–42:17	Cycle I	Return to Jerusalem
42:14–44:8	Cycle II	Babylon's fall (predicted)
44:9–46:2	Cycle III	Cyrus
46:3–48:21	Cycle IV	Babylon's fall (realized)
48:20–52:12	Cycle V	Rebuilding of Jerusalem
52:13–53:12	Epilogue to the cycles	
54–55	Afterword to Isaiah 40–53	

According to Laato, the structural arrangement of the units in Isaiah 40–55 is both parallel and chiastic. In the centre of the literary structure, the units Isa 44:21–28 and 45:1–7 are found. These passages depict the significant role of the Persian king, Cyrus, in YHWH's plan of salvation. Isaiah 54 and 55 are not part of the macrostructure of Isaiah 40–55 but are understood by Laato as an afterword to Isaiah 40–53 offering a summary of the main themes of the previous chapters.

The participant Zion/Jerusalem holds a prominent position in the fifth cycle (Isa 48:20–52:12). This cycle is framed by two exhortations to leave Babylonia: the first call is found in Isa 48:20–22 and the second one in Isa 52:11–12 (cf. Laato 1992: 215). The centre of this discourse unit, Isa 51:1–3, consists of the pronouncement of the rebuilding of Jerusalem.

Relationship to Other Participants

As was made clear above, Laato maintains that the participant Zion/Jerusalem in Isaiah 40–55 is depicted in two different ways. On the one hand, she is portrayed as a mother who is waiting for the return of her deported children. On the other, she is depicted as the exilic community in Zion who has returned from Babylon. In the view of Laato, the exilic community in Zion is addressed in Isa 51:4–8 for the first time. In this passage, the new community receives an international mission. They are given the task of spreading the teaching and the justice of YHWH among the nations.

According to Laato, the international task of the community in Zion refers to the broadened mission of the Servant of the Lord described in Isa 49:6. When the exiles have returned to Zion, the international mission of the Servant can finally begin. The significance of the mission of the Servant is expressed in the epilogue, Isa 52:13–53:12, where it becomes clear that

the innocent suffering of the Servant guarantees a new beginning for the people of Israel. Furthermore, it shows that the nations, too, are given the opportunity to join this community because the innocent sufferings of the Servant also benefit them. The invitation to join the new covenant between YHWH and his people is underscored in the afterword to Isaiah 40–53. At the end of chapter 55, it is promised that those who are willing to return to Zion/Jerusalem will be blessed and protected by YHWH (vv. 8–13).

These considerations make clear that Laato distinguishes between two groups that are closely connected to the participant Zion/Jerusalem in Isaiah 40–55. The first group is the people of Israel in Babylon. They are portrayed as the exiled children of Zion. This group is called to leave Babylon in Isa 48:20 and 52:11. The return of the Babylonian exiles to Zion is assumed in Isa 51:4–8. The second group is the Israelites who are staying among the nations. The return of the Babylonian exiles to Zion paves the way for the return of this second group. In addition to this, the nations are given the opportunity of joining this group. The second group thus consists of people both from Israel and from the nations. The departure depicted at the end of Isa 55:1–13 alludes to their coming to Zion/Jerusalem.

3.1.3. *Starting from Zion Theology*

The contributions of Ulrich Berges to the Isaiah research are good illustrations of an approach to Isaiah 40–55 that takes Zion Theology as its point of departure. Particularly worth mentioning here are his 1998 study, *Das Buch Jesaja: Komposition und Endgestalt*; his 2000 paper, 'Die Zionstheologie des Buches Jesaja', his 2001 paper, 'Personifications and Prophetic Voices of Zion in Isaiah and Beyond', and his three-part study on Isa 40–66 for *Herders Theologischer Kommentar zum Alten Testament*. The last work has not yet been completed. Hitherto, only the first part of this study, which deals with Isaiah 40–48, has been published.

As the starting point for his examinations, Berges takes the present form of the Book of Isaiah as a whole. He emphasizes that the text of Isaiah as it stands should serve as the point of departure as well as the destination: 'Die Frage nach Warum und Endgestalt der Jesajarolle muß von ihrer Ganzheit ausgehen und wiederum zu dieser hinführen!' (Berges 1998: 13). According to Berges, the present form of the Book of Isaiah is open to two types of research: synchronic and diachronic. Both kinds of analysis deal with the same text but follow their own interests: 'Synchronie und Diachronie arbeiten zwar an ein und demselben Text, verfolgen aber unterschiedliche Ziele, die gleichermaßen legitim sind und die es miteinander

und füreinander fruchtbar zu machen gilt' (Berges 1998: 48). Berges's aim is to do justice to both synchronic and diachronic observations and to correlate the outcomes of the two examinations. He states: 'Unser "kompositionskritischer" oder auch "textproduktionskritischer" Ansatz nimmt zum einen die Ergebnisse der synchronen Arbeitsweisen auf und korreliert sie zum anderen mit den Befunden der diachronen Forschung' (Berges 1998: 47). As a result, his studies contain both synchronic and diachronic considerations concerning the text of Isaiah. The present study concentrates on Berges's synchronic observations concerning this text.

Various Designations

Discussing the personifications of Zion in the Book of Isaiah and outside of it, Berges claims that the designations 'Zion' and 'Jerusalem' should not be considered as interchangeable. In his view, the term 'Zion' refers to a more specific theological line of argument. He states: 'Although Jerusalem is employed in a much wider range than Zion, this term nevertheless is more distinct, i.e. theologically sharper' (Berges 2001: 55). Berges suggests that this might be the reason that the designation 'Zion' is lacking in the Book of Ezekiel. With reference to this, Berges poses the question: 'Why did the priestly circles, which stood behind the Book of Ezekiel, have such a problem to integrate Zion in their vision of a restored post-exilic Israel? Did they fear that "Zion" would not work well together with their concept of the temple? Were they afraid that Zion would attract foreigners—those invited to Zion in Isaiah and the Psalms—and so pollute the holy city and the temple?' (Berges 2001: 55).

According to Berges, the distinction between the designations, 'Zion' and 'Jerusalem', within Isaiah 40–55 becomes visible in the first passage, Isa 40:1–11. While v. 2 mentions only the proper noun 'Jerusalem', v. 9 refers to 'Zion' as well as to 'Jerusalem'. The presence of both names in Isa 40:9 is understood by Berges as follows: 'Dass neben Jerusalem jetzt auch Zion, und zwar an erster Stelle genannt ist … liegt wohl daran, dass Zion nicht so unmittelbar mit der Schuld verbunden wurde, die zum Exil führte' (Berges 2008: 110–111).[4] The question of whether the same distinction can also be observed in other passages in Isaiah 40–55 is not explicitly discussed by Berges.

[4] Cf. Koole (1998: 197): 'DI prefers to use the name "Jerusalem" in relation to the people's guilty past, cf. at 40:2.'

Literary Composition

Although Berges takes the present form of the Book of Isaiah as his point of departure, he neither seeks to detect the literary composition of the book as a whole nor tries to find a central message in it. In his view, it is doubtful that a final redactor has shaped the various parts into a unified whole. He states: 'Wie die Suche nach einer Global-Struktur für das gesamte Jesajabuch aufgegeben werden sollte, so auch die nach der "central message", zumal auch hier gilt, daß sich eine buchübergreifende Endredaktion nicht hat ausmachen lassen' (Berges 1998: 36). In his view, it is better not to focus on the literary composition of Isaiah as a whole but to concentrate on the structure of its main parts: 'Zu diesen Vörschlagen, die Struktur des Jesajabuches aufzuspüren, ist zusammenfassend zu sagen daß es *die* Gesamtstruktur nicht gibt; deshalb scheint es angemessener zu sein, nach den Strukturen der Teilkompositionen zu suchen' (Berges 1998: 23–24). According to Berges, the Book of Isaiah can be divided into six units: Isaiah 1–12; 13–27; 28–35; 36–39; 40–55; 56–66 (cf. Berges 2000: 185). The focus of the present section is Berges's view of the composition of Isaiah 40–55.

As was mentioned in section 2.2, Berges considers the references to the participant Zion/Jerusalem in Isaiah 41–46 to be of little help in detecting the literary composition of Isaiah 40–55. According to him, there is no compositional order to be found with respect to the various references to Zion/Jerusalem in these chapters. It is not surprising, therefore, that in his proposal for the structure of Isaiah 40–55 the participant Zion/Jerusalem plays only a small part. Berges remarks that the hymnic verses in Isaiah 40–55 are the most striking indications of the literary composition of these chapters: 'Die Loblieder bzw. hymnischen Verse sind die auffallendsten Strukturmerkmale innerhalb von 40–55' (Berges 1998: 328). In addition to these hymnic verses, he points out that the departures referred to in Isa 48:20; 52:11; and 55:12 serve as indications of the structure of Isaiah 40–55. The latter indications undergird Berges's interpretation of the literary composition of Isaiah 40–55. Leaving Isa 52:13–53:12 aside, he argues that the commands to leave in Isa 48:20; 52:11; and 55:12 provide the basis for dividing Isaiah 40–55 into three parts: Isaiah 40–48; 49:1–52:12; and 54–55. The first unit ends with the call to leave from Babylon in Isa 48:20. The call to go out from there in Isa 52:11 marks the end of the second unit. The end of the third unit is marked by the departure mentioned in Isa 55:12.

Relationship to Other Participants

The departures depicted in Isa 48:20; 52:11–12; and 55:12–13 are in the view of Berges also helpful for identifying the various groups connected to Zion/Jerusalem in Isaiah 40–55. Berges points out that the commands to leave in these verses show an upward trend: first, the people of Israel in Babylon are called to return to Zion in Isa 48:20, then the non-exiled Judeans are urged to come back to Zion in Isa 52:11–12, and finally, the people from the nations are invited to come to Zion in Isa 55:12–13: 'Somit ergibt sich anhand der Auszugsverse [Isa 48:20; 52:11; 55:12] eine dreifache Steigerung: von der Heimkehr der Gola über die Sammlung der Diaspora bis hin zur Wallfahrt der JHWH-Anhänger aus den Völkern' (Berges 1998: 332).[5] The threefold invitation in Isaiah 40–55 to come to Zion can be visualized as follows:

Invitation	*Audience*	*Goal*
48:20	Exiles from Babylon	Return of the Gola
52:11	Non-exiled Judeans	Gathering of those in the Diaspora
55:12	People from the nations	Pilgrimage of the worshippers of YHWH from the nations

The overview presented above shows that Berges distinguishes among three groups in Isaiah 40–55 that are closely connected to the participant Zion/Jerusalem. The first group, addressed in Isaiah 40–48, is the people of Israel in Babylon. The second group, depicted as the children of Zion/Jerusalem in Isa 49:1–52:12, is the non-exiled Judeans. The third group comprises the worshippers from the nations who came in touch with the teaching of YHWH through the intermediation of the Servant of the Lord. They are spoken to by Zion herself in Isaiah 55.

3.2. Diverse Depictions

In Chapter 2, it was argued that the designations 'Zion' and 'Jerusalem' are not used interchangeably in Isaiah 40–55. This conclusion was supported by three observations. First, Zion and Jerusalem are depicted in different ways. Zion, on the one hand, is portrayed as a woman who did not give birth.

[5] See also Berges (2000: 188): 'Im zweiten Großteil (40–66) steht die Bewegung zum Zion im Mittelpunkt, die zuerst die babylonische Gola, dann die weltweite Diaspora und schließlich auch JHWH-Anhänger aus den Völkern erfaßt.'

This becomes clear in Isa 49:21, which reads: 'And you [i.e., Zion] will say in your heart, "Who has borne me these? I was bereaved and barren. I went into exile and was deserted".' Jerusalem, on the other hand, is portrayed as a mother who has born children. This can readily be observed in Isa 51:18, which reads: 'There is no one who leads her [i.e., Jerusalem] among all the children she has borne.' Furthermore, the names 'Zion' and 'Jerusalem' in Isaiah 40–55 are related to two lines of argument. The first line, connected to 'Zion', focuses on the return of the exiles from Babylon and on the return of YHWH himself. The second line, connected to 'Jerusalem', concentrates on the rebuilding of this city. This distinction is, for example, visible in Isa 52:1–2, where Zion is spoken to as 'captive daughter, Zion' (v. 2) while Jerusalem is addressed as 'Jerusalem, the holy city' (v. 1). Finally, the children of Zion and Jerusalem are portrayed in different ways. A main feature of the children of Zion is that they will run to her. In Isa 49:17, YHWH announces to Zion: 'your children have hastened'. A characterization of Jerusalem's children, on the other hand, is that they lay down impotently. In Isa 51:20, it is said to Jerusalem: 'your children fainted; they lay at the head of every street like an antelope in a net, filled with the wrath of YHWH, the rebuke of your God'.

The sections below will deal with the implications of the assumption that the designations 'Zion' and 'Jerusalem' are not interchangeably used in Isaiah 40–55. The focus of these sections is a comparison of the outcomes of the previous chapter with the results of the approaches to Zion/Jerusalem discussed above.

3.2.1. *Barren Woman, Zion, and Mother Jerusalem*

The first point to be considered is the interpretation of the phrase 'your mother' in Isa 50:1. In section 2.8, it was brought to the fore that this phrase does not refer to Zion but to Jerusalem. The main argument for that interpretation was that Zion is clearly depicted as a barren woman in the previous passage, Isa 49:13–26. Given that portrait, it is improbable that it is Zion that is designated as 'your mother' in Isa 50:1. It is more likely that the designation 'your mother' in Isa 50:1 refers to another female figure in Isaiah 40–55, namely, Jerusalem. There can be little doubt that Jerusalem is portrayed as a mother in Isaiah 40–55. The fact that she has given birth to children is well attested in Isa 51:18, which reads: 'There is no one who leads her among all the children she has borne.' For that reason, it is likely that Isa 50:1–3 is addressed to the children of Jerusalem. The question, however, is whether approaches that start from a different point of view reach the same conclusion.

As was mentioned in the introduction to section 2.8, Abma (1999: 64) emphasizes the connection between Isa 50:1–3 and the previous passage, Isa 49:14–26:[6]

> In light of the circumstance that Zion in 49:14–26 is continuously addressed in her role as mother and in view of her absent sons, it is likely that in 50:1–3 the sons of this mother are being addressed. Thus, while in Isaiah 49:14–26 Zion is addressed concerning her sons, in Isaiah 50:1–3 the sons of Zion are addressed concerning their mother.

Her main argument for this connection is thus that the depictions of Zion in Isa 49:13–26 and of the addressees in Isa 50:1–3 are part of the same semantic field, namely, the relationship between a mother and her children. On that basis, she reaches the conclusion that the phrase 'your mother' in Isa 50:1 refers to Zion. That conclusion is in keeping with her assumption that the designation 'Zion' is preferred to the designation 'Jerusalem' if the participant Zion/Jerusalem is portrayed as a female figure.

Laato is mainly interested in the literary structure of Isaiah 40–55. He pays little attention to the depiction of the various participants in this text. In his comments on the literary structure of Isaiah 40–55, Laato maintains that Isa 50:1–3 is closely connected to the previous passage, Isa 49:14–26. The two passages are even taken as a unit in his presentation of the chiastic structure of the fifth discourse (cf. Laato 1992: 213–215). Laato's suggestion that Isa 49:14–26 and 50:1–3 constitute a unit leaves little room for speculation as to whether the female figures in these passages should be identified with one another. In spite of the different portraits of these women, Laato does not hold back from putting 'your mother' and 'barren woman, Zion' together. This viewpoint is consistent with his hypothesis that the designations 'Zion' and 'Jerusalem' are used interchangeably in Isaiah 40–55. Starting from the assumption that the references to Zion/Jerusalem are interchangeable, Laato can see no reason for distinguishing between the various depictions of this participant.

Unfortunately, the second part of the commentary of Berges, which deals with Isaiah 49–55, has not yet been published. As a consequence, his detailed discussion of Isa 50:1–3 is still in preparation. One can only find some provisional remarks on this passage in his 2001 paper, 'Personifications and Prophetic Voices of Zion in Isaiah and Beyond'. In this essay, Berges

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[6] See also Abma (1997: 13, fn 18): 'The connection with the previous pericope is obvious. In 49.14–26 Zion is addressed with reference to her children, in 50.1–3 Zion's children are addressed with reference to their mother.'

points out that Isa 50:1–3 should be taken as a continuation of the debate between YHWH and Zion in Isa 49:14–26. With reference to the study of Abma, he maintains that in Isa 50:1–3, 'the discussion goes on between YHWH and Zion's children' (cf. Berges 2001: 69). In his paper, Berges does not go more deeply into the theological distinction between the names 'Zion' and 'Jerusalem' in the Book of Isaiah. He only mentions in passing that in Isaiah 40–55 'the term Zion stands for the restoration of the post-exilic Israel' (Berges 2001: 54). In the first part of his commentary on Isaiah 40–48, Berges explicitly discusses the theological distinction between the two names. Dealing with Isa 40:1–11, he maintains that the designation 'Jerusalem' is connected more closely to the people's guilt, which has led to the Babylonian exile, than the designation, 'Zion' is. It will be interesting to see whether Berges will apply this concept to Isa 50:1–3 as well. It is conceivable that, starting from this theological concept, he will reach the conclusion that the phrase 'your mother' in Isa 50:1 does not allude to Zion but to Jerusalem.

Summary

Abma's main argument for interpreting the designation 'your mother' as a reference to Zion is the semantic connection between the portrait of Zion in Isa 49:13–26 and the depiction of her children in Isa 50:1–3. Abma, however, overlooks that Zion is not portrayed as a mother in Isa 49:13–26 but as a barren woman (cf. v. 21). For that reason, it is more likely that the phrase 'your mother' refers to Jerusalem (cf. Isa 51:18). This conclusion is, however, incompatible with Abma's suggestion that the participant Zion/Jerusalem is designated as 'Zion' if she is portrayed as a female figure.

In focusing on the literary structure of Isaiah 40–55, Laato ignores the other signals in these chapters. Without discussing the different portraits of the female figures in Isa 49:14–26 and 50:1–3, Laato asserts that the two passages constitute a unit. That means that his approach takes no account of the diverse depictions of the participant Zion/Jerusalem in Isaiah 40–55.

Berges's theological concept appears to be the most helpful here. His suggestion—that in Isaiah 40–55 the designation 'Jerusalem' is connected more closely to the people's guilt, which had led to the exile, than the designation 'Zion' is—supports the view that Jerusalem is referred to in Isa 50:1–3 because this passage puts emphasis on the transgressions of her children. This conclusion is underscored by the close connection between Isa 50:1–3 and 40:1–2. As was indicated in section 2.8.4, various similarities between these two passages have been noticed in current exegetical literature. Thus, the theological concept of Berges may be regarded as an

interesting contribution to the discussion on the distinction between the names 'Zion' and 'Jerusalem' in Isaiah 40–55.

3.2.2. *Returning to Zion and Rebuilding Jerusalem*

Next to be considered is the interpretation of the command to leave in Isa 52:11. The main question concerning the command, 'to go out from there', regards the audience's place of residence. As was made clear in section 2.11.3, it is unlikely that the addressees are to be located in Babylon for three reasons. First, unlike the audience of Isa 48:20, the addressees in Isa 52:11 are not summoned to go out 'from Babylon' but are instead called to go out 'from there'. Furthermore, the audience of Isa 52:11 is addressed as 'you who carry the beautiful objects of YHWH'. Unlike the addressees in Isa 48:20, they are not called upon to proclaim the redemption of the people of YHWH but are ordered to carry their precious objects to Jerusalem with a view to her rebuilding. Finally, it is striking that the depiction of the addressees in Isa 52:11–12 contrasts sharply to the portrayal of the children of Zion in Isa 49:13–26. With regard to the latter group, it is said that 'they have hastened' (cf. Isa 49:17) while the first group is summoned 'not to go out in haste' (cf. Isa 52:11–12). The latter observation argues for the conclusion that there are two distinctive groups in Isaiah 40–55 that are ordered to go out. The first group is explicitly called to go out 'from Babylon' (Isa 48:20). In the passages that follow, this group is portrayed as the children of Zion who return to her (cf. Isa 49:17–26; 51:1–16). The second group, which is ordered to leave an unspecified location, 'there' (Isa 52:11), is associated with the rebuilding of the city of Jerusalem. On this basis, it is likely that they belong to the people that in Isa 50:1–3 and 51:17–23 were designated as 'the children of Jerusalem'. The precise place of residence of the latter group is not explicitly mentioned, but the close relationship of this audience to Jerusalem leaves room for the suggestion that they descend from the people of Israel whom King Nebuchadnezzar of Babylon had left in the land of Judah after the fall of Jerusalem in 587 BCE (cf. 2 Kgs 25:22). The question to be discussed below is whether the biblical scholars mentioned above share this opinion concerning the audience of Isa 52:11–12.

Abma assumes that the contrast between 'Zion' and 'Babylon' serves as a basis for the literary composition of the second half of Isaiah 40–55. According to her, 'Babylon' is referred to several times in these chapters. The most obvious reference is the name 'Babylon' in Isa 48:20. Furthermore, she points out that the frequent use of the verb יצא ('to go out') in the second half of Isaiah 40–55 'signifies that "Babylon" is not totally absent from Isa. 49–55'

(Abma 1997: 6, fn 5). As a consequence, the identification of the audience of Isa 52:11–12 causes no problem for Abma. In her view, the presence of the imperative form צאו ('go out') in v. 11 provides an important argument for assuming that, like the audience of Isa 48:20, the people addressed in Isa 52:11–12 must be located in Babylon.

According to Laato, the macrostructure of Isaiah 40–55 contains five discourse units. The fifth unit of this composition begins in Isa 48:20 and ends in Isa 52:12. This discourse unit has a concentric chiastic structure. At the centre of this cycle, the rebuilding of Jerusalem is pronounced (Isa 51:1–3). A main argument for the unity of this cycle is that the complex Isa 48:20–52:12 is framed by two exhortations to leave Babylonia (Isa 48:20; 52:11). Laato maintains that there is a clear parallel between the two exhortations, which share a significant theme, namely, the flight from Babylon (cf. Laato 1990: 218). On the basis of the literary structure of the fifth cycle, Laato comes to the conclusion that the audiences of Isa 48:20 and 52:11–12 are both to be located in Babylon. In his view, the return of the exiles from Babylon to Zion serves as a basis for the rebuilding of Jerusalem, as had been pronounced at the centre of this discourse unit.

Berges points out that Isaiah 40–55 is comprised of three parts: Isaiah 40–48; 49:1–52:12; and 54–55. At the end of each section, a call to go to Zion is found, namely, in Isa 48:20; 52:11; and 55:12. The commands to come to Zion in these verses are addressed to distinctive audiences, located in different places. The first one is addressed to the people of Israel in Babylon (Isa 48:20), the second one to the non-exiled Judeans in the Diaspora (Isa 52:11–12), and the third one to the worshippers of YHWH among the nations (Isa 55:12–13). Berges notes: 'Somit ergibt sich anhand der Auszugsverse [Isa 48:20; 52:11; 55:12] eine dreifache Steigerung: von der Heimkehr der Gola über die Sammlung der Diaspora bis hin zur Wallfahrt der JHWH-Anhänger aus den Völkern' (Berges 1998: 332). According to Berges, the people addressed in Isa 52:11–12 are thus to be identified as non-exiled Judeans, who are located in the Diaspora. Berges does not discuss the precise place of residence of the addressees, but the term Diaspora suggests that they are spread among the nations.

Summary

Abma's assumption that the presence of the verb יצא ('to go out') in Isa 48:20 and 52:11 is an important argument for identifying the audience of Isa 52:11–12 is ultimately unconvincing. By putting emphasis on the recurrence of this verb, Abma ignores two significant differences between the two verses. The first difference is that the people in Isa 48:20 are called to go out 'from

Babylon', while the people addressed in Isa 52:11–12 are urged to go out 'from there'. The second is that the addressees in Isa 48:20 are ordered to proclaim, while the people in Isa 52:11–12 are summoned to purify themselves and to carry their precious objects to Jerusalem. Abma's approach thus fails to do justice to all the signals that are present in Isaiah 40–55.

This also holds true for the method of Laato. The proposed connection between Isa 48:20–22 and 52:11–12 in his macrostructure is mainly based on the recurrence of the call to leave. Laato does not deal with the question of why the first group is ordered to go out 'from Babylon' while the second group is summoned to go out 'from there'. As a consequence, he does not consider the place of residence of the latter group.

Berges's theological approach, however, does take into account the differences between the commands to leave in Isa 48:20 and 52:11. His conclusion that the audience of Isa 52:11–12 is to be identified as the non-exiled Judeans in the Diaspora is comparable to the proposed identification of the audience as the offspring of the Judeans who were left in the land after the fall of Jerusalem. Both proposals assume that the Israelite people addressed in Isa 52:11–12 do not descend from the Judeans who were deported to Babylon but from the Judeans who decided to migrate after the destruction of Jerusalem. Berges's interpretation of the audience of Isa 52:11–12 thus supports the outcome of the previous chapter that these addressees should not be located in Babylon. His interpretation, however, does not shed light on the precise place of residence of the addressees. In his studies, Berges does not mention the precise location of the audience of Isa 52:11–12, but the term Diaspora suggests that the addressees are staying among the nations. The suggestion of Berges that Isa 52:11–12 is addressed to the Israelites living among the nations fits into his literary composition of Isaiah 40–55, which shows a 'three-part increase': first, the return of the Gola, then the gathering of those in the Diaspora, and finally, the pilgrimage of the worshippers of YHWH from the nations. The question, however, is whether this development is consistent with the literary composition of Isaiah 40–55. This subject will receive attention in section 3.4.3.

3.2.3. *Children of Zion and Children of Jerusalem*

The last point to be discussed is the portrayal of the participant Zion/Jerusalem in Isa 54:1–17. In section 2.12.4, it was made clear that Zion/Jerusalem is represented by various depictions in this passage. In the first part of the passage, she is represented as a 'barren woman' and 'wife' (vv. 1–10). These two images allude to the portrait of Zion in the previous passages. In the

second part, she is represented as a 'city' (vv. 11–17). This image hints at the depiction of Jerusalem in what precedes. The proposed division of Isa 54:1–17 into two parts, one related to 'Zion' (vv. 1–10) and the other to 'Jerusalem' (vv. 11–17), is supported by the title, 'you afflicted one', at the beginning of v. 11. The same term of address occurs in Isa 51:21, where it obviously applies to Jerusalem.

On the basis of the division of Isaiah 54 into vv. 1–10 and 11–17, one can distinguish between two groups of children that are connected to the participant Zion/Jerusalem: the children of Zion, who are designated as 'your offspring' in v. 3, and the children of Jerusalem, who are designated as 'all your children' in v. 13. The presence of these two groups in Isa 54:1–17 is supported by their presence in other parts of Isaiah 40–55. The children of Zion are mentioned in Isa 49:13–26 and 51:1–16. The children of Jerusalem are referred to in Isa 50:1–3; 51:17–23; and 52:1–12. The various references to these two groups of children can be visualized as follows:

	Children of Zion	*Children of Jerusalem*
49:13–26	your children	
50:1–3		you
51:1–16	you	
51:17–23		your children
52:1–12		you
54:1–10	your offspring	
54:11–17		all your children

A second argument for the distinction between the children of Zion and children of Jerusalem in Isa 54:1–17 is the different depictions of these children in this passage. While v. 3 says that the children of Zion will inhabit the desolate towns, v. 13 relates that the children of Jerusalem will be pupils of YHWH. Given the two portrayals, it is likely that the expression 'the servants of the Lord' in v. 17 only applies to the children of Jerusalem. The promise to Jerusalem is that her children will be taught by YHWH himself, just like the Servant of the Lord (cf. Isa 50:4).

According to Abma, Isaiah 54 can be divided into two poems: the first poem consists of vv. 1–10, the second one of vv. 11–17. Although Abma assumes that both poems are addressed to Zion, she examines only the first ten verses of Isaiah 54 in her doctoral dissertation since only these verses

contain marriage imagery. As a consequence of her focus on the first part of this chapter, Abma pays little attention to the connection between the first and the second part of Isaiah 54: 'There are few immediate connections between the two poems in Isaiah 54, but in general the continuation of earlier themes is recognisable in vv. 11–17' (Abma 1999: 105). As was mentioned above, Abma maintains that the female figure addressed in Isa 54:1–10 and 11–17 can be identified as the participant Zion/Jerusalem. At the same time, she points out that the absence of the names 'Zion' and 'Jerusalem' opens up the possibility that the returned exiles are spoken to as well. In Abma's point of view, the anonymity of the woman addressed in Isaiah 54 is an indication that after the fourth Servant Song (Isa 52:13–53:12), 'the strict distinctions between city and people, which were previously almost antagonistic, begin to fall away' (Abma 1999: 107). The assumption that Zion is spoken to in Isaiah 54 as a whole brings Abma to the conclusion that the children depicted in this chapter are to be identified as her children. In her view, both the designation 'your offspring' in v. 3 and the designation 'all your children' in v. 13 refer to the children of Zion that came from Babylon to Zion. Consequently, Abma assumes that the expression 'servants of the Lord' in v. 17 applies to all the people of Israel who returned from exile.

On the basis of his analysis of the literary structure of Isaiah 40–55, Laato comes to the conclusion that Isaiah 54 is part of the afterword to the macrostructure of Isaiah 40–53. In his view, Isaiah 54 and 55 together constitute a supplement to Isaiah 40–53, in which the main themes of the previous chapters are summarized. The central theme in Isaiah 54 is the word of consolation. In this chapter it is made clear that the people deported into exile will be granted a new and marvelous future (cf. Laato 1992: 216). According to Laato, the woman addressed in Isa 54:1–17 is the personified Zion, which stands for all the exiles who returned from Babylon to Zion. As a consequence, the children portrayed in Isaiah 54 can be identified as the offspring of the exilic community in Zion. This new community consists of people both from Israel and from the nations. With reference to Isa 54:17, Laato argues that the community of Zion includes all who follow in the footsteps of the suffering Servant. He states: '54:17 reveals that the community of Zion consists of the servants of Yhwh: i.e., those who are the "offspring" of the servant in Isaiah 53 (see v 10)' (Laato 1998: 199). The identification of the community of Zion with the offspring of the Servant explains why the people from the nations may join the community of Zion. According to Laato, 'The nations will also be given the opportunity to join to this community because the innocent sufferings of the servant will also benefit them' (Laato 1992: 215).

In the view of Berges, Isaiah 40–55 is comprised of three parts: Isaiah 40–48; 49:1–52:12; and 54–55. At the end of the first part, the people of Israel in Babylon are called to come to Zion. The second part ends with the command to go back to the non-exiled Judeans. The end of the third part is marked by the depiction of the pilgrimage of the people from the nations. Berges thus supposes that Isaiah 54 belongs to the third part, which ends with the coming of the worshippers of YHWH from the nations to Zion. According to Berges, the woman addressed in Isa 54:1–17 is to be identified as Zion. In this passage, Zion receives a prophetic task, which is similar to the prophetic task of the Servant of the Lord (cf. Isa 42:6; 49:6). Zion is called on to burst into song (v. 1) and to enlarge her tent for all her offspring, which will settle the desolate towns (v. 3). The prophetic commission of Zion in Isaiah 54, however, is especially directed to the cities of Judah (cf. Berges 2001: 71). Given the correspondences between Zion and the Servant of the Lord in Isaiah 49–55, Berges suggests that these are partly identifiable with each other. According to him, this identification is supported by the close resemblance between the children of Zion and the offspring of the Servant. He states: 'Throughout Isa. 49–55 the features of Ebed and Zion, of his and her offspring are merging more and more. This leads to the identification, up to a certain degree, of both figures' (Berges 2001: 70). The relationship between the children of Zion and the offspring of the Servant is most obvious in Isa 54:17. Berges notes that from this verse onwards those children of Zion who are willing to listen to the voice of the Servant of the Lord are called 'servants' (cf. Berges 2001: 69). In his view, those inhabitants of Zion should be regarded as her true children, who are taught by YHWH himself (cf. Isa 50:4; 54:13).

Summary

Abma's observation that only the first ten verses of Isaiah 54 contain marriage imagery supports the proposed division of this chapter into two parts: one related to 'Zion' (vv. 1–10); the other to 'Jerusalem' (vv. 11–17). However, in concentrating on Isa 54:1–10, Abma overlooks the striking similarity between the title 'you afflicted one' in Isa 51:21, where it is applied to Jerusalem, and the same title in Isa 54:11. As a consequence, Abma assumes that both Isa 54:1–10 and 54:11–17 are addressed to Zion. On the basis of that assumption, Abma comes to the conclusion that the designations 'your offspring' in v. 3 and 'all your children' in v. 13 both refer to the children of Zion. That conclusion, however, fails to explain why the children in the first part of Isaiah 54 and those in the latter part are depicted in different ways.

Laato's conclusion that Isaiah 54 is part of the afterword to Isaiah 40–53 ignores the significant parallels between the depiction of the female figure in Isaiah 54 and the portraits of Zion and Jerusalem in the previous chapters. Particularly noteworthy are the connections between the term of address 'you barren one' in v. 1 and the depiction of Zion in Isa 49:21, as well as the connections between the term of address 'you afflicted one' in v. 11 and the same term of address in Isa 51:21. Furthermore, his view of the position of Isaiah 54 leaves little room for examining the correspondences between the children portrayed in Isa 54:1–17 and the children depicted in other parts of Isaiah 40–55, such as Isa 49:13–26 and 51:17–23. For those reasons, Laato's interpretation of Isaiah 54 fails to observe the clues in the previous chapters as to the identity of the woman addressed in this chapter. Laato seems to take the portrait of the female figure in Isaiah 54 for granted and pays little attention to the various connections between Isaiah 54 and the previous chapters.

Unlike Abma and Laato, Berges does not hold the view that the children of Zion are the same as the servants of the Lord in Isa 54:17. In his view, there is a distinction between the children of Zion (v. 3) and the true children of Zion, who are taught by YHWH (v. 13). The latter group consists of those children who are willing to listen to the voice of the Servant of the Lord. For that reason, they are called 'servants of the Lord'. Berges's distinction between the two groups does not fully correspond to the proposed distinction between the children of Zion and the children of Jerusalem, but there are some interesting parallels. Particularly noteworthy is his suggestion that the unwilling children of Zion are addressed in Isa 50:1–3. According to him, these children are invited in Isa 50:10 by the Servant of the Lord to listen to his voice, to give up their unbelief, and to join the group of the servants (cf. Berges 2001: 70). This interpretation sheds light on the question of why the children of Jerusalem are designated as 'servants of the Lord' in Isa 54:17. In light of Berges's exegesis, it is likely that the Servant of the Lord summons what we have identified as the children of Jerusalem to go back to their mother, Jerusalem. Those children, who listen to the voice of the Servant and return to Jerusalem, will be called 'the servants of the Lord'.

3.3. Two Sides of the Same Coin

The previous section concentrated on the diverse depictions of the participant Zion/Jerusalem. However, it cannot be denied that in some texts in Isaiah 40–55 the names 'Zion' and 'Jerusalem' are closely linked (cf. Isa 40:9;

41:27; 52:1–2). For that reason, it was suggested in section 2.11.4 that the names 'Zion' and 'Jerusalem' in Isaiah 40–55 are to be considered as two sides of the same coin, thus contending that the names 'Zion' and 'Jerusalem' are not interchangeably used in Isaiah 40–55, as is suggested by Laato in his studies (see section 3.1.2). At the same time, the two designations should not be taken as opposites, as Holter argues in his paper on the play on words שׁביה/שׁבי in Isa 52:2 (see section 2.11.4). To examine the proposed view of Zion/Jerusalem more closely, the following sections will deal with three connections between the designations 'Zion' and 'Jerusalem' in Isaiah 40–55. First, attention is paid to two places in Isaiah 40–55 where Zion and Jerusalem are addressed parallel to each other, namely, Isa 41:27 and 52:1–2. Next, the opposition between Zion/Jerusalem and Babylon is discussed. Finally, the appearance of the heraldess to Zion and the heraldess to Jerusalem in Isa 40:9 is considered.

3.3.1. *Zion and Jerusalem Side by Side*

As was indicated in section 2.2.4, Zion and Jerusalem do not receive the same message in Isa 41:27. While YHWH announces to Zion that a group of people will come to her ('See, see there they are'), he says to Jerusalem that a single messenger will appear ('I give a herald of good tidings'). On the basis of that observation, it has been claimed that the two announcements serve as starting points for the two lines of argument related to 'Zion' and 'Jerusalem' in the ensuing chapters. The first line focuses on the return of the Babylonian exiles and of YHWH himself to Zion (cf. Isa 45:13; 46:13). The second line puts emphasis on the rebuilding of the city of Jerusalem (cf. Isa 44:26, 28; 45:13). The two lines of argument reach a provisional climax in Isa 48:1–22. As was argued in section 2.6, this chapter can be divided into two units: vv. 1–11; 12–22. The first passage in Isaiah 48 is addressed to 'the house of Jacob, who call themselves by the name of Israel'. With respect to these people, it is said in v. 2 that they have called themselves by the name of Israel 'away from the holy city' (i.e., Jerusalem). The second passage is addressed to 'Jacob; Israel, whom I [i.e., YHWH] called'. In v. 20, these addressees are called to go out from Babylon (i.e., to go to Zion).

From Isaiah 49 onwards, these two lines of argument are clearly observed. In Isa 52:1–2, 'Zion' and 'Jerusalem' are closely connected, but the two are not addressed in the same way. While Jerusalem is spoken to as 'Jerusalem, the holy city' (v. 1), Zion is designated as 'captive daughter, Zion' (v. 2). The discrepancy between the two terms of address in Isa 52:1–2 can be explained by relating them to the two lines of argument detected in Isaiah 41–48. The

designation 'captive daughter, Zion' is in line with the return of the exiles from Babylon, while the designation 'Jerusalem, the holy city' has affinity to the rebuilding of this city.

The next pericope in Isaiah 49–55 where these two lines of argument are found is Isa 54:1–17. As was shown in section 2.12.3, this passage can be divided into two parts: vv. 1–10; 11–17. In the first part, the participant Zion/Jerusalem is addressed under the images 'barren woman' and 'wife'. This first part alludes to the portrait of Zion in the previous passages. In the second part of Isaiah 54, Zion/Jerusalem is addressed under the image 'city'. This part hints at the depiction of Jerusalem in the previous passages. The proposed connections of Isa 54:1–10 to 'Zion' and of Isa 54:11–17 to 'Jerusalem' are strengthened by the two lines of argument mentioned above. The promise to the barren woman in v. 1 that the children of the desolate one will be more than the children of one who is married is in line with the announcement that the exiles will return from Babylon to Zion. Furthermore, the promise to the afflicted woman in v. 11 that YHWH will set her stones in antimony is in line with the announcement that Jerusalem will be rebuilt. In sum, the development of the two lines of argument in Isaiah 40–55 can be visualized as follows:

	Return to Zion	*Rebuilding of Jerusalem*
41:27	to Zion, "See, see there they are."	to Jerusalem, "I give a herald of good tidings."
44:26, 28		Jerusalem; Jerusalem
45:13	he will send away my exiles	he will rebuild my city
46:13	in Zion	
48:2		away from the holy city (i.e., Jerusalem)
48:20	go out from Babylon (i.e., go to Zion)	
52:1–2	O Zion; O captive daughter, Zion	O Jerusalem, the holy city; O Jerusalem
54:1–10	barren woman; wife	
54:11–17		city

This overview shows that throughout Isaiah 40–55 references to the rebuilding of Jerusalem and to the return of the exiles to Zion and of YHWH to Zion are found. From that it can be deduced that the return to Zion and the rebuilding of Jerusalem are the main themes related to the participant

Zion/Jerusalem in Isaiah 40–55. This conclusion is supported by the references to these themes in Isa 41:27 and 52:1–2, where Zion and Jerusalem are addressed side by side. It seems to be no coincidence that both passages allude to the return of the exiles as well as to the rebuilding of the city. In doing this, the two passages make clear that both themes are of importance. Furthermore, the fact that the two themes are mentioned parallel to one another in Isa 41:27 and Isa 52:1–2 indicates that the return to Zion and the rebuilding of Jerusalem cannot be detached from one another but rather are complementary to each other.

In light of the above, it is likely that both themes refer to the same entity, namely, the participant Zion/Jerusalem. That assumption is supported by the depiction of Zion/Jerusalem in Isa 54:1–17. It is striking that the names 'Zion' and 'Jerusalem' are not mentioned in this passage. The passage as a whole is addressed to a female figure under the images 'barren woman', 'wife', and 'city'. The absence of the names 'Zion' and 'Jerusalem' in Isa 54:1–17 can be explained by assuming that this passage wants to emphasize the close connection between the themes related to the designations 'Zion' and 'Jerusalem'. By omitting the names 'Zion' and 'Jerusalem', the passage shows that the return to Zion and the rebuilding of Jerusalem go hand in hand. At the same time, the tension between the two parts of this passage indicates that the return to Zion and the rebuilding of Jerusalem do not take place at the same time. As was argued in section 2.12.3, the return of Zion's children precedes the rebuilding of Jerusalem. The return of the exiles from Babylon to Zion paves the way for the return of YHWH himself. He will take care of the glorious rebuilding of Jerusalem and the teaching of her children.

3.3.2. *Zion and Jerusalem versus Babylon*

As was indicated at the beginning of Chapter 2, various biblical scholars have noticed the contrast between Zion/Jerusalem and Babylon in Isaiah 40–55. To illustrate this, we quoted Biddle's comment on the role of Babylon in Isaiah 47: 'the Babylon portrayed in Isaiah 47 is the polar opposite of the Jerusalem depicted in Isaiah 49; 51–52; and 54 in a number of ways. Her haughtiness contrasts with Zion's humility, her bleak future with Zion's glory, her momentary dominance with Zion's lasting covenant relationship with Yahweh' (Biddle 1996: 133). Biddle's quotation creates the impression that the names 'Zion' and 'Jerusalem' are used indiscriminately in Isaiah 40–55. According to him, there is no need to distinguish between the contrast of Babylon to Zion and the contrast of Babylon to Jerusalem.

Other exegetes, however, have put emphasis on either the contrast of Babylon to Zion or on the contrast of Babylon to Jerusalem. The opposition between Babylon and Zion is described by Hermisson in his 1997 paper, '"Die Frau Zion"'. Hermisson points out that Zion/Jerusalem is only designated once as 'daughter' in Isaiah 40–55, namely, in Isa 52:2 where the expression בת־ציון ('daughter Zion') is used. In his view, the designation 'daughter Zion' in Isa 52:2 contrasts to the expression 'virgin daughter Babylon' in Isa 47:1: 'Von der "בת־ציון" ist im Deuterojesajabuch allerdings nur einmal, in 52,2, die Rede, offensichtlich im Kontrast zur "בתולת בת־בבל" in 47,1' (Hermisson 1997: 19). The opposition between Babylon and Zion is supported by the observation that both female figures are portrayed as widows in Isaiah 40–55: the widowhood of Babylon is in Isa 47:8–9, and the widowhood of Zion is in Isa 54:4 (cf. Cohen 1973: 75, fn 2).

The contrast between Babylon and Jerusalem is discussed by Steck in his 1989 paper, 'Zion als Gelände und Gestalt'. He calls attention to the contrast between the command to Babylon to sit in the dust in Isa 47:1 and the call to Jerusalem to take her seat in Isa 52:2. According to Steck (1989: 269), this polarity indicates that Jerusalem has taken over the queen's position from Babylon:

> In einem älteren Text in Deuterojesaja ist davon die Rede, daß sich Zion mit ihrer (!) Stärke bekleiden und daß Jerusalem, die heilige Stadt, ihre Prachtkleider anlegen soll (52,1)—metaphorische Wendungen, die wahrscheinlich den prachtvollen Wiederaufbau der Stadt im Auge haben. Sie stehen in Zusammenhang mit der Einweisung Jerusalems in ihre Funktion als thronende Königin (V. 2) anstelle Babels (Jes 47).

The proposed opposition between Babylon and Jerusalem is underscored by the contrast between the gates of Babylon and the gates of Jerusalem in Isaiah 40–55. While it is said of Babylon that YHWH will break to pieces her doors of bronze and that her gates will not be closed (Isa 45:1–3), it is announced to Jerusalem that her gates will be made of jewels and that the uncircumcised and unclean will not enter her again (Isa 52:1; 54:11–12).[7]

The examples presented above help in discussing the opposition of Zion and Jerusalem to Babylon in Isaiah 40–55. In some texts the opposition

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[7] See also the comment of Baltzer (2001: 225–226): 'According to the present text, 45:2 can be viewed as a description of the capture of Babylon. This is especially probable if one accepts the explanation of הֲדוּרִים as "ring of walls." The parallelism between Jerusalem, whose walls are to be rebuilt, and Babylon, whose walls are razed to the ground (v. 2), would then be even clearer.'

between Babylon and Jerusalem is stressed. This is well illustrated by the contrast between the capture of Babylon in Isa 45:1–3 and the rebuilding of Jerusalem in Isa 54:11–12. Furthermore, it is observed that other texts put emphasis on the opposition between Babylon and Zion, as in the contrast between Babylon's loss of children and her widowhood in Isa 47:8–9 and the end of Zion's childlessness and widowhood in Isa 54:1–6. Finally, it can be seen that, in some texts, Babylon contrasts to both Jerusalem and Zion. The most obvious instance is the opposition between the commands to Babylon in Isa 47:1 and the calls to Jerusalem and daughter Zion in Isa 52:2, as the following two renderings show:

Isa 47:1 Go down and sit in the dust, virgin daughter Babylon; Sit on the ground, without a throne, daughter of the Chaldeans.
Isa 52:2 Shake yourself from the dust, rise up, take your seat, O Jerusalem. Loose the bonds of your neck, O captive daughter, Zion.

On the basis of these observations, it is best to take the designations 'Zion' and 'Jerusalem' in Isaiah 40–55 as two sides of the same picture, which as a whole is opposed to the portrait of Babylon in these chapters.

3.3.3. *The Heraldess of Good Tidings to Zion and Jerusalem*

The chapters Isaiah 40–55 contain four references to a herald of good tidings connected to the participant Zion/Jerusalem: two of them occur in Isa 40:9, the third one in Isa 41:27, and the last one in Isa 52:7. The heralds mentioned in Isa 40:9 are designated as 'heraldess to Zion' and 'heraldess to Jerusalem'. In section 2.1.2, it was made clear that the feminine participle form, מבשׂרת ('heraldess'), in Isa 40:9 is best explained as a reference to a collective (cf. Isa 12:6; Jer 48:19). The heralds of good tidings referred to in Isa 41:27 and 52:7 are depicted as single messengers: the first herald is connected to Jerusalem and the latter one to Zion.

	Heralds to Zion	*Heralds to Jerusalem*
40:9	heraldess of good tidings to Zion is addressed	heraldess of good tidings to Jerusalem is addressed
41:27		herald of good tidings promised to Jerusalem
52:7	herald of good tidings speaking to Zion	

The various references to the heralds in Isaiah 40–55 present us with the question of how these messengers are connected to one another. Do they

refer to the same entity or should one distinguish the group of messengers in Isa 40:9 from the single messengers in Isa 41:27 and 52:7, as well as distinguishing the heralds to Zion from the heralds to Jerusalem? To answer these questions, we must examine the three texts in which the heralds are mentioned, as well as the connections between these texts.

The first text to be considered is Isa 40:9. Given the close parallel between the heraldess to Zion and the heraldess to Jerusalem in this verse, it is quite possible that the two terms of address refer to the same entity. The most convincing argument for this view is the feminine singular imperative form, אמרי ('say'), at the end of v. 9. The last part of this verse reads: '*Say* (אמרי) to the cities of Judah, "See, here is your God".' It is likely that the imperative form does not refer to the heraldess to Zion or to the heraldess of Jerusalem but that is used to address the heraldess to Zion *and* Jerusalem.

Next to be discussed is the reference to the herald of good tidings promised to Jerusalem in Isa 41:27. In section 2.2.4, it was assumed that the herald in Isa 41:27 must be identified as the Servant of the Lord introduced in Isa 42:1–4, of whom it is said that 'he will not cry or lift up his voice' (v. 2). As a consequence of that identification, it is unlikely that the single messenger in Isa 41:27 is identical to the group of messengers in Isa 40:9. Besides the dissimilarity between the feminine form and the masculine form, the main contrast between the two heralds is that the first one is ordered to raise her voice with strength (Isa 40:9) while the latter one will not lift up his voice on any account (Isa 42:2).

This conclusion brings us to consider the relation between the single messenger in Isa 41:27 and the single messenger in Isa 52:7. To understand that relation, we must try to follow the actions of the Servant of the Lord in Isaiah 40–55. As was mentioned above, the herald in Isa 41:27 can be identified as the Servant of whom it is said that he does not raise his voice. The reason why the Servant keeps silent becomes clear in Isa 44:24–28. This passage points out that YHWH himself fulfilled the word of the Servant concerning Jerusalem by means of King Cyrus.

The Servant's description is continued in Isa 49:1–12. The Servant of the Lord speaks to the nations from v. 1 onwards. In v. 9, the Servant is given the task of saying to the prisoners, "Go out," and to those who are in darkness, "Show yourselves." These prisoners are depicted as Zion's children in Isa 49:13–26. In this passage, it is announced to Zion that her sons will be brought home in the bosom of the nations and that her daughters will be carried on their shoulder (cf. v. 22). The arrival of Zion's children at Zion is described in Isa 51:1–16. Verse 11 tells that the ransomed of YHWH are heading

for Zion and come to her with singing. In v. 16, they are ordered to say to Zion that they are the people of YHWH. By means of their return to Zion, the ransomed carry the news of YHWH's salvation to Zion. Given this depiction, it is likely that the ransomed of YHWH are portrayed as the herald to Zion in Isa 52:1–12. In v. 7, the herald of good tidings announces to Zion that her God has become King. The message of the herald to Zion is confirmed by her watchmen in v. 8. Unlike the Servant, these watchmen lift up their voice and sing for joy because they see YHWH returning to Zion. The above-mentioned observations can be visualized as follows:

	Single Herald to Jerusalem	*Single Herald to Zion*
41:27	to Jerusalem, "I give a herald of good tidings."	
42:2	the Servant of the Lord will not cry or lift up his voice	
44:28	YHWH fulfills the word of his Servant concerning Jerusalem	
49:1		the Servant starts speaking to the nations
49:9		Servant must call on the prisoners to come out
49:22		the children of Zion are carried to Zion by the nations
51:16		the ransomed of YHWH are ordered to say to Zion that they are YHWH's people
52:7		the herald announces to Zion, "Your God has become King"

On the basis of these observations the following conclusions concerning the relation between the herald to Jerusalem in Isa 41:27 and the herald to Zion in Isa 52:7 can be drawn. First, the two messengers are not one and the same. The herald to Jerusalem can be identified as the Servant of the Lord. The herald to Zion, on the other hand, is a representation of the children of Zion who have been ransomed by YHWH. Second, the two messengers are connected to one another. Reading through Isaiah 40–55, it becomes clear that the herald to Jerusalem (i.e., the Servant of the Lord) does not speak to Jerusalem. Instead he is appointed by YHWH to incite the children of Zion to go out from Babylon so that they will bring the good news of his

salvation to Zion. Yet the return of the Babylonian exiles to Zion entailed not only good news for Zion but also for Jerusalem because the return of Zion's children paved the way for the return of YHWH himself, who assumes the role of Jerusalem's comforter. That means that the good news is not announced directly to Jerusalem, but the good news concerning her future rebuilding reaches her via the children of Zion.

The last point to be considered is the relation between the herald to Zion in Isa 52:7 and the group of heralds to Zion/Jerusalem in Isa 40:9. To understand that relation, we must look at the effect of the message of the herald to Zion in Isa 52:7. It can be seen that the announcement to Zion that her God has become King leads to two reactions in the next verses. First, the message of the herald to Zion is confirmed by her watchmen in v. 8. They lift up their voice and sing for joy because before their eyes they see YHWH returning to Zion. The watchmen of Zion thus see YHWH approaching Zion as King. Furthermore, the ruins of Jerusalem are called on to burst into singing in v. 9. That call indicates that the coming of YHWH to Zion means not only good news for Zion but also for Jerusalem. His royal return also has the effect that Jerusalem will be rebuilt.

These observations show that there is a close connection between the herald to Zion in Isa 52:7 and the heraldess to Zion/Jerusalem in Isa 40:9. Both messengers talk about the kingship of YHWH. Furthermore, the announcements of both messengers mean good news for both Zion and Jerusalem. At the same time, it is unlikely that the herald to Zion and the heraldess to Zion/Jerusalem are identical to each other. Most striking is the dissimilarity between the masculine form and the feminine form. In addition, the herald in Isa 52:7–8 speaks to Zion, while the heraldess in Isa 40:9 is ordered to address the cities of Judah. Finally, in Isa 52:7–10, YHWH has not yet arrived at Zion. Her watchmen see that YHWH is on his way. Yet, the announcement "Here is your God" in Isa 40:9 suggests that YHWH has arrived. Given these observations, it is very possible that the herald portrayed in Isa 52:7 refers to the first group of exiles that returned from Babylon, while the heraldess in Isa 40:9 stands for all the people of Israel in Babylon.

An argument supporting this view is the announcement in Isa 54:3, where it is said to Zion that her offspring will settle the desolate cities. It seems to be no coincidence that in Isa 54:3 the collective noun 'offspring' and the plural form 'cities' are mentioned in one breath. This combination reminds us of Isa 40:9, where the collective 'heraldess' is ordered to speak to 'the cities of Judah'. The promise to Zion in Isa 54:3 makes clear that many exiles will return from Babylon to Zion so that all the cities of Judah will again be

inhabited. The proposed identifications of the various messengers of good tidings in Isaiah 40–55 can be visualized as follows:

	Herald to Jerusalem	*Herald to Zion*	*Heraldess to Zion/Jerusalem*
40:9			heraldess (= all the children of Zion) is ordered to speak to the cities of Judah
41:27	herald (= the Servant of the Lord)		
42:2	the Servant does not lift up his voice		
51:16		the ransomed of YHWH are ordered to speak to Zion	
52:7		herald (= children of Zion) speaks to Zion	
54:3			the offspring of Zion will settle the desolate cities

The observations discussed above lead to the conclusion that one can distinguish among three heralds or groups of heralds in Isaiah 40–55: one to Jerusalem (Isa 41:27), one to Zion (Isa 52:7), and one to both Zion and Jerusalem (Isa 40:9). That distinction supports the hypothesis that the designations 'Zion' and 'Jerusalem' are two sides of the same coin. The single messengers to Jerusalem and to Zion in Isa 41:27 and 52:7 emphasize the two sides of the participant Zion/Jerusalem. The group of messengers to Zion/Jerusalem in Isa 40:9, nonetheless, hints at the unity of the participant Zion/Jerusalem.

3.4. Zion/Jerusalem in the Composition of Isaiah 40–55

In the exegetical literature on Isaiah 40–55 one can detect various proposals for the literary composition of these chapters (e.g., Baltzer 2001: viii–xv; Beuken 1979: 5–6; 1983: 5; Laato 1990: 212–213). These proposals all concentrate on the literary signals within these chapters. As a consequence, they run the risk of passing over the linguistic signals that are present in this text. An illustration of this is found in Park's review of Baltzer's commentary on

Isaiah 40–55. Park points out that Baltzer's division of Isaiah 49 conflicts with the linguistic signals in this chapter. He states: 'Baltzer's structuring often ignores the Hebrew syntax. For example, Isa 49:14 begins Act V. This verse, however, is syntactically connected to v. 13' (cf. Park 2002/3).

In this section an attempt is made to offer a proposal for the literary composition of Isaiah 40–55. As its starting point, this proposal takes the linguistic signals that are present in these chapters. Building on the results of the linguistic analyses in Chapter 2, it seeks to detect the discourse structure of Isaiah 40–55 as a whole. The examination consists of three parts. First, the discourse structure of Isa 40:1–31 is discussed. Second, attention is paid to the composition of Isaiah 40–55 and to the distribution of the references to Zion/Jerusalem in that composition. Finally, the position of Isa 55:1–13 in the discourse structure is considered in the search for the identity of the speaker in Isa 55:1.

3.4.1. *The Discourse Structure of Isaiah 40*

To obtain insight into the literary composition of Isaiah 40–55, it is helpful to look closely at the discourse structure of its first chapter for two reasons. First, it is to be expected that the first part of the composition contains signals that guide a reader through the discourse of Isaiah 40–55 as a whole. Second, it has often been claimed that Isa 40:1–11 serves as a prologue to Isaiah 40–55. That view, however, is not defended by all exegetes. Some of them have cast doubts on the assumption that the first eleven verses of Isaiah 40 form an independent unit. The division between Isa 40:1–11 and the remainder of the chapter is called into question, for example, by De Moor in his 1993 paper, 'The Integrity of Isaiah 40'. He argues that Isaiah 40 must be taken as a basic unit, which can be divided into three parts: vv. 1–8; 9–16; 17–31 (cf. De Moor 1993: 208). That interpretation has been adopted by Korpel and De Moor in their joint study on Isaiah 40–55 as a whole, although they offer a different subdivision of this chapter, namely, vv. 1–11; 12–26; 27–31 (cf. Korpel and De Moor 1998: 66–68). Below the main differences between the two divisions of Isaiah 40 are summarized.

In his 1993 paper, De Moor brings forward three arguments for the unity of Isa 40:1–31. First, he states that 'the general tone is argumentative because the chapter contains many quotations (1–2, 3, 6–8, 9, 25, 27) and challenging questions (12–14, 18, 21, 25–26, 27–28)' (De Moor 1993: 181). Furthermore, he points out that: 'Jewish tradition has always regarded the chapter as a complete whole. This is indicated by the *pᵉtūḥōt* enclosing the chapter' (De Moor 1993: 182). Finally, he emphasizes that a structural analysis of Isaiah 40

as a whole is confirmed by a 'remarkable symmetry' (cf. De Moor 1993: 207). It is striking, however, that these three arguments are not resumed in the joint study of Korpel and De Moor on Isaiah 40–55. The fact that the first argument is lacking in this study should not come as a surprise. As has already been indicated by De Moor himself, most of the quotations are found in vv. 1–11, while the challenging questions are only present in vv. 12–31. The absence of the second argument can also be explained. Korpel and De Moor emphasize that in most cases they do not distinguish between the Masoretic markers ס (*Setuma*) and פ (*Petuḥa*) in their study: 'Because comparison of these markers shows that they were interchangeable within their own tradition and because there is no functional difference between, say, a Setuma or a Petuḥa, or between one, two or three diamonds, we mostly designated them indiscriminately as "major division markers"' (Korpel and De Moor 1998: 646). Consequently, they do not suggest that the *Petuḥa* at the end of Isaiah 40 enclosed the chapter as a whole. Finally, the absence of the third argument is probably due to the fact that the structure of Isaiah 40 in their joint study shows less symmetry than it does in the paper of De Moor. In their study, Korpel and De Moor admit that they did not detect a regular structure of Isaiah 40 as whole. They note: 'The overall structure of Isaiah 40 appears to be regular for the first two sub-canto's, but not for the last one' (Korpel and De Moor 1998: 66).

In the 1998 study of Korpel and De Moor, the arguments supporting the unity of Isaiah 40 are reduced to two. First, they argue that, despite its irregularity, the literary structure of this chapter argues for the unity of Isaiah 40. Second, they point out that the beginning and the end of Isaiah 40 are thematically connected. Both arguments, however, are not fully convincing. First, it goes without saying that the irregular literary structure presented in this study is not a strong argument. Furthermore, the thematic connection between the beginning and the end of Isaiah 40 is doubtful. The most obvious thematic connection they mention in their study is the theme of the new Exodus (cf. Korpel and De Moor 1998: 68). It is a matter of debate, however, whether both the beginning and the end of Isaiah 40 refer to this theme.[8] Furthermore, the thematic connection between the beginning and the end of Isaiah 40 is not supported by repetition of words. The division of Isaiah 40 into vv. 1–11 and 12–31, however, is confirmed by the occurrence of the nouns דרך ('way'), משפט ('right'), and תבונה ('understanding') in v. 14 as

[8] Cf. Leene (1987: 148), who states that only vv. 3–11 of Isaiah 40 allude to the theme of the new Exodus.

well as in vv. 27–28. These considerations make clear that there is little evidence for taking Isaiah 40 as a basic unit. It is more reasonable to follow the traditional view, according to which chapter 40 is comprised of two units: vv. 1–11 and 12–31. This traditional view is supported by the distribution of the references to Zion/Jerusalem in Isaiah 40. References to this participant occur in the first unit (cf. vv. 2, 9), but not in the second one. The division of Isaiah 40 into these two units may serve, therefore, as the starting point for our discussion on the discourse structure of this chapter. Since Isa 40:1–11 was already discussed in section 2.1.3, the present section concentrates on the discourse structure of vv. 12–31.

As was mentioned above, the latter unit contains various interrogatives: 'who?' (vv. 12, 13); 'whom?' (v. 14); 'to whom?' (vv. 18, 25); 'did you not' (v. 21); 'who?' (v. 26); 'why?' (v. 27); and 'did you not?' (v. 28). The interrogative sentences are a first indication of the line of thought in this unit. A second indication is the obvious shifts in person and number in this passage. It can be seen that no particular audience is addressed in vv. 12–17: the nations are referred to in third person plural (vv. 15, 17); in vv. 18–26 an unspecified audience is addressed in second person masculine plural; and vv. 27–31 speak to the singular address Jacob/Israel. In light of these observations, Isa 40:12–31 can be subdivided as follows:

	Interrogatives	*Participants involved*
40:12–17	who?; whom?	speech about the nations
40:18–26	to whom?; did you not?; who?	speech to a plural audience
40:27–31	why?; did you not?	speech to Jacob/Israel

The above-mentioned considerations lead to two main conclusions concerning the discourse structure of Isaiah 40. First, this chapter consists of two units: vv. 1–11; 12–31. Second, the latter unit can be subdivided into three parts: vv. 12–17; 18–26; 27–31. This structure provides a basis for the discussion on the relation of Isaiah 40 to the ensuing chapters. In this discussion, two points in particular should receive attention: the question as to whether Isa 40:1–11 and 12–31 serve as an introduction to the remainder of Isaiah 40–55 and the question as to whether the discourse structure of Isaiah 40 is related to the composition of Isaiah 40–55 as a whole.

As was noted in section 1.2, the first eleven verses of chapter 40 have been frequently called the prologue to Isaiah 40–55. A significant argument for this is the presence of several unidentified audiences in Isa 40:1–11 (cf. vv. 1, 3, 6). Particularly noteworthy is that Isa 40:1–11 conceals the identity of the

people who are ordered to speak to the heart of Jerusalem in vv. 1–2. To understand that the people addressed in Isa 40:1–2 must be identified as the children of Jerusalem, a reader of Isaiah 40–55 is forced to continue reading until he or she reaches chapter 50. That observation confirms the widespread view that Isa 40:1–11 functions as an introduction to the ensuing chapters. In current exegetical literature, there is no general agreement about the connection of vv. 12–31 to the chapters that follow. Some exegetes maintain that these verses function as an introduction, while others regard them as the beginning of the first main section. The latter view is supported by the appearance of the address Jacob/Israel at the beginning of vv. 27–31. The same term of address is found several times in the first part of Isaiah 40–55 (cf. Isa 41:8, 14; 43:1, 22; 44:1, 21). In favor of the first view, nonetheless, the following two observations can be brought to the fore: the absence of an explicit address in vv. 12–17 and furthermore, the fact that vv. 18–26 is addressed to an unspecified plural audience. These two observations show that Isa 40:12–31 is rather open. Only in the last part of the passage is a clear address found. That phenomenon may remind us of Isa 40:1–11, in which only vv. 9–11 have an explicit address, namely, the heraldess of good tiding to Zion/Jerusalem. The absence of a clear address in the first two parts of Isa 40:12–31 and the resemblance to Isa 40:1–11 bear evidence of the introductory character of this passage. For those reasons, it is likely that besides Isa 40:1–11, Isa 40:12–31 serves as an introduction to the ensuing chapters. Together, these two passages constitute a twofold introduction to the remainder of Isaiah 40–55.[9]

The second question to be considered here is whether the discourse structure of Isaiah 40 sheds light on the literary composition of Isaiah 40–55 as a whole. To answer that question, we should first look at the discourse structures of the two introductory units. It can be seen that the two passages are built up in different ways. While Isa 40:12–31 can be regarded as a well-composed monologue arranged by interrogative sentences, Isa 40:1–11 presents a rather loose discourse structure. It stands out that there are several anonymous speakers in this passage: 'a voice' (v. 3), 'a voice' (v. 6), and 'he' (v. 6). Given the loose structure of the passage, it is doubtful that Isa 40:1–11 serves as a guideline for the discourse structure of Isaiah 40–55. It is more

[9] A comparable view is held by Seitz (2001: 332), who maintains: 'The theme of God's sovereign, promised, and fulfilled purpose for the people and for the nations spans the two "units" of chap. 40 (vv. 1–11, 12–31). This theme serves as a fitting opening for the discourse to follow.'

plausible to adopt the view of Beuken that Isa 40:1–11 serves as a general introduction to Isaiah 40–55, in which the main themes of the ensuing chapters are introduced (cf. Beuken 1979: 12). An argument favoring Beuken's view is the prominent position of Zion/Jerusalem in Isa 40:1–11. It is striking that in the immediately following chapters, Isaiah 41–48, Zion/Jerusalem plays a minor role while holding a central position in the second half of the book, Isaiah 49–55. This phenomenon can be satisfactorily explained by assuming that Isa 40:1–11 draws the attention of the readers of Isaiah 40–55 to the significant position of Zion/Jerusalem in these chapters. These considerations lead to the conclusion that the structure of Isa 40:1–11 sheds little light on the discourse structure of Isaiah 40–55 as a whole. It is more likely that this passage functions as a general introduction to Isaiah 40–55, in which its main themes are mentioned briefly.

Unlike Isa 40:1–11, Isa 40:12–31 presents a well-composed line of thought, in which interrogative sentences occupy a prominent position. Given the clear structure of Isa 40:12–31, it is plausible that this passage serves as a guideline for the discourse structure of Isaiah 40–55. An argument supporting that assumption is the close connection between Isa 40:12–31 and the immediately following chapters, Isaiah 41–44. It is striking that the chapters Isaiah 41–44 contain several references to the three participants introduced in Isa 40:12–31: the nations (vv. 12–17), an unspecified plural audience (vv. 18–26), and Jacob/Israel (vv. 27–31). The nations are referred to in Isa 41:1, where they are directly addressed. References to the unspecified plural audience are in Isa 41:21 and 42:18. Recurrences of the address Jacob/Israel are in Isa 41:8, 14; 43:1, 22 and 44:1, 21. In light of these observations, it is likely that Isa 40:12–31 serves to introduce the main audiences of the next chapters.

Assuming that Isa 40:12–31 serves as an introduction to Isaiah 41–44, it is worth examining whether the discourse structure of Isa 40:12–31 sheds light on the structure of Isaiah 40–55 as a whole. To answer that question, we should follow the actions of the participants introduced in Isa 40:12–31 in the remainder of Isaiah 40–55. As was mentioned above, the nations are directly addressed in Isa 41:1. It is thus plausible that the first discourse unit starts in Isa 41:1. In Isa 41:21 an unspecified plural audience is spoken to. From that it can be deduced that Isa 41:21 marks the beginning of the second discourse unit. The third discourse unit begins in Isa 43:1, where Jacob/Israel is addressed. References to Jacob/Israel occur up to Isa 44:24–28. For that reason, this passage should be regarded as the end of the third discourse unit. This means that the first section of Isaiah 40–55 runs from Isa 41:1 to Isa 44:28.

The above-mentioned observations concerning Isaiah 41–44 show that the division of Isa 40:12–31 applies to other parts of Isaiah 40–55 as well. The triadic discourse structure that emerged from Isa 40:12–31 can be clearly observed in Isaiah 41–44. Although this pattern is less obvious in the following chapters, there are several indications that this structure also underlies the other parts of Isaiah 40–55.[10] The indications in the first chapters of Isaiah 40–55 provide a solid basis for a reader of Isaiah 40–55 to trace this pattern in the remaining chapters of Isaiah 40–55 as well. Based on the discourse structure of Isa 40:12–31, Isaiah 40–55 can be subdivided into four sections, which all consist of three discourse units. An overview of the proposed division is presented in the next section. This section will also deal with the consequences of this division for the interpretation of Isaiah 40–55.

3.4.2. *A Proposal for the Literary Composition of Isaiah 40–55*

The present section does not discuss the proposed discourse structure of Isaiah 40–55 in detail, but highlights instead a few points that emerged from the linguistic analyses in Chapter 2. Furthermore, it pays attention to the distribution of the references to Zion/Jerusalem in the composition of Isaiah 40–55. The literary composition of Isaiah 40–55 can be described as follows:

- Prologue: Isa 40:1–11 can be considered as the general introduction to the ensuing chapters. For that reason, it is called the prologue. The prominent position of Zion/Jerusalem in this passage draws the attention of the reader to her significant role in the composition of Isaiah 40–55.
- Introduction: Isa 40:12–31 can be regarded as a specific introduction to the chapters that follow. In this passage, a triadic discourse structure is traced that also applies to the other parts of Isaiah 40–55. In Isa 40:12–31 no references to Zion/Jerusalem are found.
- Section I: The foundation of Jerusalem. This section runs from Isa 41:1 to Isa 44:28. As was made clear in section 2.3, there are several linguistic arguments for linking Isa 44:24–28 to the previous chapters. As a result, the first section ends with the announcement that Jerusalem will be founded as a temple (cf. Isa 44:28).
- Section II: The fall of Babylon. This section begins in Isa 45:1 and ends in Isa 48:22. Particularly noteworthy is the connection between Isa 46:1–13 and 48:1–11, which are both addressed to 'the house of Jacob'. At the

[10] To mention only one example, the nations are explicitly addressed in Isa 49:1.

end of the second section, the people of Israel in exile are called to leave Babylon (cf. Isa 48:20).

– Section III: The return of the exiles to Zion. This section runs from Isa 49:1 to Isa 51:16. Its main theme is the return of the children of Zion to Zion. In its last verse, the children of Zion are ordered to say to Zion that they are the people of YHWH (cf. Isa 51:16).
– Section IV: The rebuilding of Jerusalem. This section begins in Isa 51:17 and ends in Isa 54:17. The participant Zion/Jerusalem is directly addressed several times in this section (Isa 51:17–23; 52:1–2; 54:1–17). At the end of the fourth section, Jerusalem receives the promise that she will be gloriously rebuilt (cf. Isa 54:11–12).
– Epilogue. Assuming that Isa 40:1–11 serves as a prologue to Isaiah 40–55, it is quite possible that Isa 55:1–13 functions as an epilogue. The supposed presence of the participant Zion/Jerusalem in this passage is discussed in the next section, which will also examine more closely the connection of Isa 55:1–13 to the chapters preceding it.

On the basis of the observations discussed above, the literary composition of Isaiah 40–55 and the references to the participant Zion/Jerusalem in it can be visualized as follows:

	Discourse units	*References to Zion/Jerusalem*
40:1–11	Prologue	heart of Jerusalem; heraldess to Zion; heraldess to Jerusalem
40:12–31	Introduction of the main audiences	
41:1–20	Section Ia	
41:21–42:25	Section Ib	Zion; Jerusalem
43:1–44:28	Section Ic	Jerusalem; Jerusalem
45:1–25	Section IIa	my city
46:1–48:11	Section IIb	Zion; the holy city
48:12–22	Section IIc	
49:1–26	Section IIIa	Zion
50:1–11	Section IIIb	your mother's bill of divorce; your mother
51:1–16	Section IIIc	Zion; Zion; Zion
51:17–23	Section IVa	Jerusalem; you afflicted one
52:1–53:12	Section IVb	Zion; Jerusalem, the holy city; Jerusalem; captive daughter, Zion; Zion; ruins of Jerusalem; Jerusalem
54:1–17	Section IVc	you barren one; you afflicted one
55:1–13	Epilogue	

3.4.3. *Who Speaks in Isaiah 55:1? An Application*

Isaiah 55:1–13 was not examined in Chapter 2 because no clear references to the participant Zion/Jerusalem occur in this passage. Although such references are lacking, several exegetes maintain that Zion/Jerusalem is present in Isa 55:1–13 (cf. Baltzer 2001: 468; Berges 2001: 72; Hermisson 2002: 102). In their view, Zion/Jerusalem is speaking in v. 1. The same view is defended at length by Simone Paganini in his 2002 study, *Der Weg zur Frau Zion, Ziel unserer Hoffnung*, and in his 2005 paper, 'Who Speaks in Isaiah 55.1?' The present section mainly refers to this last essay. The first purpose of this section is to examine whether a corpus-linguistic approach supports the viewpoint that Zion/Jerusalem speaks in Isa 55:1. The question to be considered is whether the same conclusion is reached if priority is given to the linguistic signals in the text. The second aim is to discuss the identity of the audience depicted in the last part of Isa 55:1–13. Does the portrayal at the end of Isaiah 40–55 refer to the exiles in Babylon (Abma), to all the people of Israel (Laato), or to the nations (Berges)? The answer to this question may help in discussing the connection of Isa 55:1–13 to the preceding chapters.

Does Zion/Jerusalem Speak?

It is worth noting that Paganini takes a morphological observation as his point of departure for the examination of the presence of Zion/Jerusalem in Isa 55:1–13. He raises the question as to whether the second person singular suffix of the phrase פֵּאֲרָֽךְ ('I have glorified *you*') at the end of Isa 55:5 should be understood as masculine or as feminine. Due to the pausal form of the suffix, the distinction between the masculine and the feminine form has disappeared. Referring to the grammars of Gesenius and Joüon, Paganini points out that both interpretations are morphologically correct. Masculine forms of this suffix are found in Deut 6:17; 28:45 (×2); Isa 30:19; and Jer 23:27, while feminine forms occur in Isa 54:6 and 60:9 (cf. GKC §58[g]; JM §61[i]). Besides the occurrences listed in the traditional grammars, we also find this suffix form in Deut 28:24, 61; 1Sam 13:13; Ezek 23:28; 25:4; 28:15; and Ps 53:6.[11]

Apart from the occurrence in Isa 55:5, ten of these forms are probably masculine (Deut 6:17; 28:24, 45 (×2), 61; 1Sam 13:13; Isa 30:19; Jer 23:37; Ezek 28:15; Ps 53:6), and four of them are feminine (Isa 54:6; 60:9; Ezek 23:28; 25:4). Thus, the morphological form of the suffix ־ָךְ in Isa 55:5 sheds no

[11] That means that this ambiguous form does not occur seven times in the Hebrew Bible, as Paganini states in footnote 26, but fifteen times.

light on the gender of the one addressed in this verse. For that reason, Paganini shifts his attention to the orthographical similarity between the phrase פארָךְ ('I have glorified *you*') in Isa 55:5 and in Isa 60:9. In his view, the orthographical similarity between the two phrases argues for the conclusion that the suffixes of these phrases should be understood in the same way. He states: 'It is therefore very difficult for me to agree with Gesenius and Joüon that ָךְ- could be read as a suffix of פאר Piel, once as masculine and once as feminine' (Paganini 2005: 88). On that basis, Paganini comes to the conclusion that, like in Isa 60:9, the suffix of the phrase פארָךְ ('I have glorified *you*') in Isa 55:5 has to be taken as a feminine form, which most probably refers to Zion/Jerusalem.

This conclusion, however, encounters two objections. First, Paganini's reference to the same phrase in Isa 60:9 works equally well the opposite way. On the basis of the orthographical similarity between the two phrases, one may also contend that the suffix in Isa 60:9 is a masculine form. That view is, for example, held by Radday in his linguistic concordance to the Book of Isaiah (cf. Radday 1975: 202). Furthermore, the orthographical similarity between these two phrases is not a solid basis for interpreting them in the same way. This is illustrated well by the difference between the expression קֹרָא לָךְ ('you were called') in Isa 48:8 and in Isa 62:2. The singular suffix in Isa 48:8 is a masculine form, whereas the same suffix in Isa 62:2 is a feminine form. Given these objections, it is more reasonable to follow the traditional interpretation of the suffix ָךְ- in Isa 55:5, which derives the gender of this suffix from its immediate context. Looking at the various nominal and verbal forms in v. 5, one can see that this verse contains no less than five references to a masculine address (see below). These observations provide a foundation for assuming that the suffix of the verbal phrase פארָךְ ('I have glorified *you*') at the end of the verse is a masculine form.

Isa 55:5 See, *you* [m. sg.] shall call nations that *you* [m. sg.] do not know, and nations that do not know *you* [m. sg.] shall run to *you* [m. sg.], because of the LORD *your* [m. sg.] God, the Holy One of Israel, for he has glorified *you* [? sg.]. (NRSV)

The second argument that Zion/Jerusalem is present in Isa 55:1–13 has to do with the directional instructions in vv. 1 and 3, which read as follows:

Isa 55:1 Ho, everyone who thirsts, *come to the waters* (לכו למים).
Isa 55:3 Incline your ear, and *come to me* (לכו אלי).

According to Paganini, there is little reason to assume that YHWH is the messenger of the two directional instructions. In his view, Zion/Jerusalem is the one who invites the addressees to come. He argues that the identification

of the speaker in vv. 1 and 3 as Zion/Jerusalem is supported by two observations concerning these texts. The first observation concerns the expression 'come to me' at the beginning of v. 3. With reference to the commentary of Beuken, Paganini calls attention to the fact that 'the expression הלך אל, used with reference to YHWH with the meaning of "going to God", does not occur anywhere else in the Hebrew Bible. But it is used again in Isa. 60.14 with explicit reference to Zion' (Paganini 2005: 89).[12] The second observation concerns the close connection between the two invitations to come. Paganini points out that a connection between 'going to the waters' (v. 1) and 'going to God' (v. 3) would be a unique instance in the Hebrew Bible. However, the identification of Zion/Jerusalem with water is observed in Isa 33:20–21. On the basis of these observations, Paganini suggests that Zion/Jerusalem starts speaking in v. 1 and that she is still speaking at the beginning of v. 3.

Although Paganini considers the directional instructions in vv. 1 and 3 at length, he pays little attention to the syntactic features of the invitations to come. There is, however, an interesting difference between the two invitations. While in v. 1 the imperative form, לכו ('come'), is construed with the preposition ל ('to'), in v. 3 the same verbal form is construed with the preposition אל ('to'). That observation may help in considering Paganini's conclusion that Zion/Jerusalem is speaking in vv. 1 and 3. The first point to be discussed is his argument that the expression, לכו אלי ('come to me'), in v. 3 is used in reference to Zion/Jerusalem. That argument, however, ignores the observation that Isaiah 40–55 does not elsewhere use the combination of a verb of motion with the preposition אל ('to') to refer the movement to Zion/Jerusalem.[13] In those cases where the movement to Zion/Jerusalem is described, the verbs of motion are construed either with a complement that is not introduced by a preposition or with a complement that is introduced by the preposition ל ('to'), as the following examples show:[14]

– בוא (qal) ⟨Pr⟩ + ציון ⟨Co⟩ + ברנה ⟨Aj⟩: to come + to Zion + with singing (51:11b).
– בוא (qal) ⟨Pr⟩ + לך ⟨Co⟩: to come + to you [i.e., Zion] (49:18d).
– שׁוב (qal) ⟨Pr⟩ + ציון ⟨Co⟩: to return + to Zion (52:8d).

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12 Paganini's reference to Isa 2:3 is unconvincing because in this verse the preposition אל ('to') belongs to the verb עלה (qal) ('to go up').

13 This does not hold true for the movements to Zion/Jerusalem mentioned in Isaiah 56–66. Besides the combination of הלך (qal) with אל in Isa 60:14, we find the combination of בוא (qal) with אל in Isa 60:13 and the combination of בוא (hi.) with אל in Isa 56:7 and 60:11.

14 See also the valency pattern: בוא (qal) ⟨Pr⟩ + לך ⟨Co⟩ + רגע ⟨Ti⟩: to come + to you [i.e. Babylon] + in a moment (47:9a).

Given these observations, it is doubtful that the expression לכו אלי ('come to me') in Isa 55:3 is used in reference to Zion/Jerusalem. In that case, it is to be expected that, just like in Isa 49:18, the prepositional phrase is introduced by the preposition ל ('to') and not by the preposition אל ('to').

Next to be considered is the argument that the close connection between the invitation 'to come to the waters' and the invitation 'to come to me' speaks for the identification of the destination 'me' in v. 3 with the destination 'waters' in v. 1. It is striking that Paganini does not mention the fact that the invitation in v. 1 uses the preposition ל ('to'), while the invitation in v. 3 uses the preposition אל ('to'). The interchangeability of the prepositions אל ('to') and ל ('to') in Isaiah 40–55 was discussed in section 1.2.2. In this section, the various occurrences of the interchange between the two prepositions in these chapters were listed. When looking more closely at that list, it becomes clear that the preposition אל ('to') is mostly employed to introduce 'persons', while the preposition ל ('to') is used to introduce 'things', as the valency patterns below show:[15]

– יחל (pi.) ⟨Pr⟩ + אל־זרעי ⟨Co⟩: to wait + for my arm (51:5e).
– יחל (pi.) ⟨Pr⟩ + לתורתו ⟨Co⟩: to wait + for his teaching (42:4d).

– נשׂא (qal) ⟨Pr⟩ + יד ⟨Ob⟩ + אל־גוים ⟨Co⟩: to lift up + hand + to the nations (49:22b).
– נשׂא (qal) ⟨Pr⟩ + עין ⟨Ob⟩ + לשמים ⟨Co⟩: to lift up + eye + to the heavens (51:6a).

– פנה (qal) ⟨Pr⟩ + אלי ⟨Co⟩: to turn + to me (45:22a).
– פנה (qal) ⟨Pr⟩ + לדרכו ⟨Co⟩ + אישׁ ⟨Aj⟩: to turn + to his way + all (53:6b).

– קשׁב (hi.) ⟨Pr⟩ + אלי ⟨Co⟩: to pay attention + to me (51:4a).
– קשׁב (hi.) ⟨Pr⟩ + למצותי ⟨Co⟩: to pay attention + to my commands (48:18a).

Given these examples, it is likely that in v. 1 the addressees are invited to come to a 'thing' (i.e., 'to the waters') and that in v. 3 the same addressees are invited to come to a 'person' (i.e., 'to me'). This distinction makes clear that the destinations in vv. 1 and 3 are not necessarily identifiable with each other. Thus the parallel between the invitations 'to come to the waters' and 'to come to me' does not mean that the one who invites himself or herself

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[15] The only interchange that needs a different explanation is the use of the prepositions אל and ל in Isa 40:18, 25; and 46:5, respectively. For a discussion of these occurrences, see section 1.2.2.

is necessarily the source of water. It is more probable that the addressees in vv. 1–3 are called to come to the place where the water is, which is where the speaker is staying. That interpretation leaves room for the identification of the speaker in vv. 1–3 with YHWH. It is quite possible that the addressees are invited to come to the place of residence of YHWH, which is blessed.[16]

Paganini's third argument for the presence of the participant Zion/Jerusalem in Isaiah 55 has to do with the transition from imperative forms to finite verbal forms in v. 3. In his view, that shift indicates that in this verse a change of speaker takes place. He states: 'The first main sentence with a formed finite verb, ואכרתה (1. p. sg. cohortative) in v. 3e, presupposes a change of subject' (Paganini 2005: 90). Assuming that YHWH is speaking from v. 3e onwards, Paganini asserts that the participant Zion/Jerusalem is the one who speaks in vv. 1–3d.

The question, however, is whether that view is supported by syntactic parallels elsewhere in the Hebrew Bible. Are there syntactic constructions in which the shift from an imperative form to a cohortative form marks a change of speaker? To answer that question we must search for syntactic constructions comparable to the construction in Isa 55:3: that is, a construction in which an imperative form (here, שִׁמעו, 'listen') is first followed by a jussive form (here, ותחי, 'it may live') and then by a cohortative form (here, ואכרתה, 'I will make'). A comparable transition from an imperative form via a jussive form to a cohortative form is found in Exod 8:4 [Eng. v. 8] and in 1 Kgs 21:2. The syntactic structure of these two texts can be portrayed as follows:

Exod 8:4

Then Pharaoh called Moses and Aaron and said
"*Pray* [imperative] to YHWH,
that *he may take away* [jussive] the frogs from me and my people;
and *I will let go* [cohortative] the people to sacrifice to YHWH."

1 Kgs 21:2

And Ahab said to Naboth,
"*Give* [imperative] me your vineyard,
so that *it may serve* [jussive] as a vegetable garden to me,
because it is near my house;
and *I will give* [cohorative] you a better vineyard for it."

[16] A comparable view is held by Beuken (1983: 283), who notes: 'Going to the land, which is blessed, thus, here coincides with going to God.' (Dutch original: 'Gaan naar het land waarop zegen rust, valt hier dus samen met gaan naar God.')

By analogy with the syntactic structure of these two texts, the structure of Isa 55:3 can be understood in the following manner:

Isa 55:3c–e

Listen [imperative], : 3c
so that your soul *may live* [jussive]; : 3d
and *I will make* [cohortative] with you an eternal covenant, the steadfast graces of David. : 3e

On the basis of the syntactic structure of Isa 55:3c–e, it is improbable that there a change of speaker in v. 3e. Assuming that YHWH is speaking from v. 3e onwards, it is most likely that he is also the one who speaks in vv. 1–3d.

This conclusion brings us to Paganini's last argument concerning the connection between Isa 55:1–13 and the previous passage, Isa 54:1–17. In his view, the identification of Zion/Jerusalem as the speaker in Isa 55:1 should be preferred to the option that YHWH is the one who speaks, because that 'would mean, above all, that the personified city, Zion, which is addressed several times in ch. 54, does not respond' (Paganini 2005: 90). Paganini thus suggests that the address to Zion/Jerusalem in Isa 54:1–17 encourages her to start speaking in Isa 55:1. The call to sing for joy and to burst into song at the beginning of Isa 54:1–17 serves to prepare Zion/Jerusalem for her speech in Isa 55:1–3.[17] In his view, that suggestion is supported by 'the possibility of seeing Zion in an active conversation with her God' at the beginning of Isa 55.1–13, as is the case in Isa 49.13–26 (cf. Paganini 2005: 90).

The proposed connection of Isa 55:1–3 to the previous passage, Isa 54:1–17 encounters three objections. First, apart from the disputed suffix form, פארָךְ ('I have glorified *you*'), at the end of v. 5, there is no reference at all to a female figure in Isa 55:1–13. This absence contrasts sharply to the various feminine forms in the previous passage, Isa 54:1–17. Due to the absence of a clear reference to Zion/Jerusalem in Isaiah 55, it is hard to accept that an 'active conversation' between YHWH and Zion/Jerusalem takes place at the beginning of Isa 55:1–13. Second, the speaker in Isa 55:1 has no female characteristics. Contrary to the designations 'barren woman' (v. 1), 'wife' (v. 5), and 'mother' (v. 13) in Isa 54:1–17, the speaker at the beginning of Isa 55:1–13 is not depicted as a female figure. Finally, it is doubtful that the address to Zion/Jerusalem in Isa 54:1–17 encourages her to speak in Isa 55:1. There is no reason to suppose that the call to sing for joy and to burst into

[17] Cf. Paganini (2002: 29): 'Der Abschnitt 54,1–17 kann daher als eine Art Einführung und Vorbereitungstext für Jes 55,1–13 betrachtet werden.'

song at the beginning of Isa 54:1–17 leads necessarily to the conclusion that Zion/Jerusalem is the one who speaks at the beginning of the next passage. This can be illustrated by the call to the ruins of Jerusalem in Isa 52:9

Isa 52:9 Burst into song, sing together for joy, O ruins of Jerusalem; for YHWH has comforted his people, he has redeemed Jerusalem.

This call is not followed by a response of the personified ruins. There is no indication that the ruins of Jerusalem addressed in vv. 9–10 start speaking in vv. 11–12. It is more probable that the speaker in Isa 52:11–12 is the same as the one who speaks in Isa 52:1–2 (see section 2.11). In light of the connection of Isa 52:11–12 to the preceding verses, there is no reason to suppose that there is a change of speaker in Isa 55:1. It is more likely that the speaker in Isa 55:1–13 is the same as the one who is talking in the previous passage, Isa 54:1–17. This means that the one who speaks at the beginning of Isa 55:1–13 is best identified as YHWH, who is also speaking in Isa 54:1–17 (cf. vv. 6, 8, 10, 17).

In conclusion, Paganini's arguments for identifying the speaker in Isa 55:1 as Zion/Jerusalem are unconvincing. Although he takes observations concerning the Masoretic Text of Isa 55:1–13 as his point of departure, he does not do justice to all the signals that are present in the Hebrew text, as the following three remarks illustrate. First, Paganini puts emphasis on the morphological and syntactic correspondences between Isa 55:3–5 and Isa 60:9–13. In focusing on the orthographical similarity between the forms and expressions in these two passages, he nonetheless disregards other linguistic signals in Isa 55:1–13. Furthermore, Paganini does not examine the text-syntactic signals in Isa 55:1–13. This is illustrated by his interpretation of the cohortative form, ואכרתה ('I will make'), at the beginning of Isa 55:3. This interpretation ignores the syntactic constructions in Exod 8:4 and 1 Kgs 21:2. Finally, Paganini is mainly interested in the role of Zion/Jerusalem as speaker and addressee. He pays little attention to the other depictions of this participant in Isaiah 40–55, such as 'barren woman', 'wife', and 'mother'. As a consequence, he does not go into the question of why Zion/Jerusalem is explicitly portrayed as a female figure in Isa 54:1–17, whereas at the beginning of Isa 55:1–13 female characteristics are lacking. On the basis of these arguments, there is no reason to support the view of Paganini that Zion/Jerusalem speaks in Isa 55:1.

Who is Addressed?

The conclusion that Zion/Jerusalem cannot be identified as the speaker at the beginning of Isa 55:1–13 leads us to the second purpose of this section: the identity of the people addressed in Isa 55:1–13. In current exegetical

literature, the question of who is spoken to in Isa 55:1–13 is answered in different ways. Traditionally, the addressees were identified as the Israelite exiles in Babylon. That view is defended, for example, by Clifford, who states: 'Isaiah 55 is a unified poem in three strophes, vv 1–5, 6–11, 12–13, summoning the exiles to end their separation from Yahweh's presence by leaving Babylon and coming to Zion' (Clifford 1983: 33). A comparable view is found in the paper of Abma on the composition of Isaiah 49–55 (see Abma 1997: 22). An alternative view of the audience of Isa 55:1–13 is held by Laato, who argues that these addressees can be identified as 'those who are willing to return to Judah/Jerusalem' (Laato 1992: 216). According to Laato, this group includes not only the people of Israel but also people from the nations who want to join the community of Zion. A third view is found in the paper of Paganini on the speaker in Isa 55:1. Paganini points out that in Isa 55:1 the nations are invited by Lady Zion to come to her. He states: 'In Isa. 49.18, YHWH speaks to Zion and promises that nations will come to her. The call of the personified Lady Zion in Isa. 55.1 can be seen as a fulfillment of this promise' (Paganini 2005: 90). A comparable view of the audience of Isa 55:1–13 is defended by Berges (see Berges 2001: 72; 2011: 118).

In my view, none of these answers offers a satisfactory explanation for the identity of those addressed in the last passage of Isaiah 40–55, because they all pass by the close connection of the addressees to the rebuilding of Jerusalem. It seems to be no coincidence that the depiction of the glorious rebuilding of Jerusalem in Isa 54:11–17 is directly followed by the invitation to these addressees to come (cf. also Isa 52:9–12). Given that close connection, it is likely that the audience of Isa 55:1–13 can be identified as the children of Jerusalem. This conclusion is supported by two observations concerning the composition of Isaiah 40–55. First, the addressees in Isa 55:1–13 are invited 'to come to the waters' (cf. v. 1). According to Paganini, the invitation to come to the waters alludes to the participant Zion/Jerusalem. With reference to the depiction in Isa 33:20–21, he argues that Zion/Jerusalem has affinity to water, which 'she owns in abundance' (cf. Paganini 2005: 90, fn 36). It should, however, be noted that this affinity is less obvious in Isaiah 40–55. The most striking connection in these chapters is the link between 'waters' and 'Judah' in Isa 48:1.[18] The first part of this verse reads:[19]

[18] See also Joel 4:18.

[19] Although the meaning of the phrase 'from the waters' has been disputed, it is, nonetheless, possible to maintain the Masoretic reading of this verse (cf. Koole 1997: 556; Leene 1974b: 86–89).

Isa 48:1 Hear this, O house of Jacob, who call themselves by the name of Israel, and went out *from the waters of Judah* (ממי יהודה).

This reference is interesting for two reasons. First, the people addressed in Isa 48:1–11 are associated with the city of Jerusalem. In v. 2, it is said with regard to them that, 'away from the holy city (i.e., Jerusalem), they have called themselves by the name of Israel' (see section 2.6.3). Furthermore, there is a fascinating literary parallel between the references to 'water' in Isa 48:1 and 55:1. While the first text emphasizes the departure of the addressees *from* the waters ('you who went out from the waters'), the second text puts emphasis on the coming of the addressees *to* the waters ('everyone who thirsts, come to the waters'). In light of this literary parallel, it is likely that the audience of Isa 55:1–13 can be identified with the people of Israel addressed in Isa 48:1–11.

The second observation is that the coming of the addressees in Isa 55:1–13 will be accompanied with singing. The joyful departure of the addressees is clearly depicted in v. 12, which is rendered in the NRSV:

Isa 55:12 For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands.

This depiction may remind us of the joyful return of the ransomed of YHWH to Zion described in Isa 51:11:

Isa 51:11 The ransomed of YHWH return, and they will come to Zion with singing. Eternal gladness will be upon their heads. They obtain joy and gladness. Affliction and moaning flee away.

In section 2.9.4, it was made clear that the ransomed of YHWH in Isa 51:11 can be identified as the children of Zion returning from Babylon to Zion. On the basis of that identification, it can be claimed that there is a close connection between the depiction of the exiles returning to Zion in Isa 51:11 and the call to go out from Babylon in Isa 48:20. The depiction in Isa 51:11 shows that the command to go out from Babylon in Isa 48:20 has been fulfilled. The children of Zion have turned their back on Babylon, and they are heading for Zion.

The connection between the call to leave Babylon in Isa 48:20 and the depiction of the joyful return in Isa 51:11 may shed light on the connection between the departure at the end of Isa 55:1–13 and the developments in the previous chapters. By analogy with the connection between Isa 48:20 and 51:11, the joyful departure in Isa 55:12–13 can be connected to the call to go out from there in Isa 52:11. The depiction in Isa 55:12 shows that those who were summoned to go out in Isa 52:11 are now ready to leave. As was indicated in section 2.11.3, it is most likely that the addressees in Isa 52:11–12

should be identified as the children of Jerusalem. As a consequence, it is best to identify the addressees in Isa 55:12–13 as the children of Jerusalem as well. This conclusion underlines the assumption that the children of Jerusalem are spoken to in Isa 55:1–13. The above-mentioned observations concerning the connections between the calls to go out and the depictions of the joyful returns in Isaiah 40–55 can be presented as follows:

	Children of Zion	*Children of Jerusalem*
48:20	Go out from Babylon.	
51:11	The ransomed of YHWH return, and they will come to Zion with singing.	
52:11		Depart, depart; go out from there.
55:12		You will go out in joy, and be led back in peace.

Assuming that the children of Jerusalem are addressed in Isa 55:1–13, it is not hard to connect this passage to the previous chapters. In addition to its connection to the call to go out in Isa 52:11–12, this passage has affinity to Isa 50:1–3 where the children of Jerusalem are spoken to by YHWH. Particularly interesting is that last verse of Isa 50:1–3 hints at the return of the addressees to their mother (see section 2.8.3). Furthermore, it is worth noting that Isa 55:1–13 can be connected to Isa 40:1–2, in which the children of Jerusalem are addressed as well (cf. section 2.8.4). That connection is confirmed by the emphasis on 'concepts related to the sphere of money and economics' at the beginning of both passages (cf. Abma 1999: 73, fn 78). In addition, the connection between Isa 40:1–2 and 55:1–13 is in line with the assumption that Isa 40:1–11 functions as a prologue to Isaiah 40–55 while Isa 55:1–13 functions as an epilogue.

3.5. Biblical Theological Connections

The focus of this last section is to discuss whether the proposed view of Zion/Jerusalem sheds light on the connections between Isaiah 40–55 and other parts of the Old Testament where the names 'Zion' and 'Jerusalem' occur. Because it is not possible to enter into all the details, we will concentrate on three aspects of the participant Zion/Jerusalem. First, attention is paid to the designations of Zion/Jerusalem in Isaiah 40–55 and in other parts of the Old Testament. Next, the various references to the rebuilding

of Jerusalem and the return to Zion in the Old Testament will be considered. Finally, the distinction between the children of Zion and the children of Jerusalem in Isaiah 40–55 is discussed.

3.5.1. *Captive daughter, Zion, and Jerusalem, the Holy City*

In Isaiah 40–55, Zion/Jerusalem is designated in diverse ways. The most striking designations are found in Isa 52:1–2: in v. 1 Jerusalem is addressed as 'Jerusalem, the holy city', while in v. 2 Zion is spoken to as 'captive daughter, Zion'. The present section goes more deeply into the meaning of these two titles within the context of the Old Testament. Attention is first paid to the designation 'Jerusalem, the holy city', and then the designation 'captive daughter, Zion' is examined.

The designation of 'city' for Jerusalem occurs two more times in Isaiah 40–55, namely, in Isa 45:13 and 48:2, which read as follows:

Isa 45:13 He [i.e., Cyrus] will rebuild my city and send away my exiles.
Isa 48:2 away from the holy city they have called themselves by the name of Israel.

In the Old Testament we find several texts referring to the city of God. Most of them occur in the Book of Psalms: Pss 46:5 ('city of God'); 48:2 ('city of our God'); 48:3 ('city of the great King'); 48:9 ('city of YHWH of hosts'; 'city of our God'); 87:3 ('city of God'); and 101:8 ('city of YHWH'). In addition, references to the city of God are in Isa 60:14 ('city of YHWH'); Dan 9:16 ('your city Jerusalem'); and 9:19 ('your city'). It is worth noting that outside of the occurrences in the Book of Daniel, the designation 'city of God' is nowhere explicitly related to the name 'Jerusalem'. Clear connections between the designation 'city of God' and the name 'Zion', on the other hand, are present in Isa 60:1–22, Psalms 48 and 87.

As was indicated in section 2.6.4, besides the occurrences in Isa 48:2 and 52:1, the phrase 'the holy city' occurs two more times in the Old Testament, namely, in Neh 11:1, 18.[20] There can be little doubt that the expression in Nehemiah 11 refers to the city of Jerusalem, as the following NRSV renderings show:

Neh 11:1 Now the leaders of the people lived in Jerusalem; and the rest of the people cast lots to bring one out of ten to live in the holy city Jerusalem.
Neh 11:18 All the Levites in the holy city were two hundred eighty-four.

[20] Comparable phrases are found in Isa 64:9 ('your holy cities') and Dan 9:24 ('your holy city').

Furthermore, the holiness of Jerusalem holds a prominent position in two other texts in the Old Testament, namely, in Joel 4:17 [Eng. 3:17] and in Zech 8:3.[21] In the first text, Jerusalem is explicitly called קדשׁ ('holy'); in the second one, she is designated as עיר האמת ('the city of truth').[22] In the NRSV, the two texts read as follows:

Joel 4:17 So you shall know that I, the LORD your God, dwell in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it.

Zech 8:3 Thus says the LORD of hosts: I will return to Zion, and will dwell in the midst of Jerusalem; Jerusalem shall be called the faithful city, and the mountain of the LORD shall be called the holy mountain.

These two renderings show that there is a difference between the statements of Jerusalem's holiness in Isaiah 40–55 and the two texts mentioned above. In Joel 4:17 and Zech 8:3, the holiness of Jerusalem is closely connected to the holiness of mount Zion while in Isaiah 40–55 that is not so. This is illustrated by Isa 52:1–2, where the expression 'Jerusalem, the holy city' (v. 1) occurs parallel to the expression 'captive daughter, Zion' (v. 2).

The second designation to be discussed here is the title 'captive daughter, Zion' in Isa 52:2. This term of address is clearly connected to the portrait of Zion in Isa 49:13–26. Particularly noteworthy is the reference to Zion's captivity in v. 21, which reads:

Isa 49:21 And you [i.e., Zion] will say in your heart, "Who has borne me these? I was bereaved and barren; I *was exiled* (גלה) and put away."

The title 'captive daughter' does not occur anywhere else in the Old Testament. A more common designation is the expression 'virgin daughter' (cf. 2 Kgs 19:21; Isa 23:12; 37:22; 47:1; Jer 14:17; 46:11; Lam 1:15; 2:13).[23] Although the title 'captive daughter' itself is unique in the Old Testament, there are two more texts that refer to the captivity of daughter Zion, namely, Mic 4:10 and Lam 4:22.[24] In the NRSV, these two texts read as follows:

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[21] In the first chapter of Isaiah, Zion is designated as 'the faithful city' (vv. 21, 26) and as 'the city of righteousness' (v. 26).

[22] In addition, allusions to the holiness of Jerusalem are found in Jer 31:38–40 and Zech 14:20–21.

[23] A survey of the various titles within the Old Testament has been offered by Fitzgerald in his paper on the titles 'virgin' and 'daughter' in the Old Testament (see Fitzgerald 1975: 168, fn 2).

[24] Examples of foreign cities that went into exile appear in Isa 23:12 (Sidon); Ezek 30:17 (On; Pi-beseth); and Nah 3:10 (Thebes).

Mic 4:10 Writhe and groan, O daughter Zion, like a woman in labor; for now you shall go forth from the city and camp in the open country; you shall go to Babylon.

Lam 4:22 The punishment of your iniquity, O daughter Zion, is accomplished, he will keep you in exile no longer.

These texts may help in answering two questions concerning the designation 'captive daughter, Zion' in Isa 52:2: why is Zion designated as 'captive', and why is she addressed as 'daughter Zion'?[25] The first question to be discussed is why Zion is designated as 'captive' in Isa 52:2. It can be seen that in the texts mentioned above the captivity of daughter Zion is closely connected to the downfall of the monarchy. Both texts are preceded by verses in which the absence of the monarch is emphasized, as the following NRSV renderings demonstrate:

Mic 4:9 Now why do you cry aloud? Is there no king in you?

Lam 4:20 The LORD's anointed, the breath of our life, was taken in their pits.

Thus the captivity of daughter Zion is connected to the end of the Davidic monarchy. As a consequence of its downfall, Zion lost her royal status and no longer functioned as royal city (cf. 1 Sam 27:5; 2 Sam 12:26). Together with her former king, Zion's glory went into exile. The call in Isa 52:2, however, indicates that this period has come to an end. Captive daughter, Zion, is incited to loose the bonds from her neck: She will receive her former glory and will function again as royal city.

Next to be considered is the question of why Zion is addressed as 'daughter Zion' in Isa 52:2.[26] The connection between 'daughter Zion' and the Davidic monarchy discussed above makes clear that this title is closely connected to kingship. It is thus likely that the expression 'daughter Zion' in v. 2 has to do with the announcement to Zion in v. 7 that her God has become King. This connection explains why Zion is spoken to as 'daughter Zion' in v. 2: not because a Davidic monarch will return from exile but because YHWH himself returns to Zion as King (cf. Isa 52:7–8). That means that in Isaiah 40–55 an interesting transition takes place. The expression 'daughter

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[25] A stimulating introduction to the meaning of the title בת ('daughter') in the Hebrew Bible is the 1965 paper of Stinespring, 'No Daughter of Zion'.

[26] The expression 'daughter' followed by a geographical name has been frequently discussed in exegetical literature (cf. Dobbs-Allsopp 1995; Floyd 2008; Stinespring 1965). Traditionally, this title was taken as a reference to the fact that a city never suffered under foreign rule (cf. Koole 1997: 525). Modern interpreters, however, have drawn attention to the personifications of cities as goddesses (cf. Fitzgerald 1975; Follis 1987). According to Fitzgerald (1975: 167), this West Semitic thought pattern provided the basis for using the designations 'daughter' and 'virgin daughter' in the Old Testament as titles for capital cities.

Zion', which, according to Fitzgerald (1975: 169), was originally connected to the Davidic monarchy, is associated with the kingship of YHWH in Isaiah 40–55 (cf. Isa 62:3; Zeph 3:15).

The examination of the designations 'captive daughter, Zion' and 'Jerusalem, the holy city' in Isaiah 40–55 and other parts of the Old Testament leads to the following conclusions:

1. The designation 'city of God' occurs several times in the Old Testament, especially in the Book of Psalms (cf. Pss 46:5; 48:2, 3, 9; 87:3; 101:8). Unlike in Isaiah 40–55, the designation 'city of God' found in these passages is usually related to the name Zion. An exception to this rule are the occurrences in Dan 9:16, 19. The latter observation supports the proposed affinity between the Book of Isaiah and the Book of Daniel (cf. Blenkinsopp 2006: 14).
2. Outside of Isaiah 40–55, the phrase 'the holy city' is only found in Neh 11:1, 18. This observation supports the proposed connection between Isaiah 40–55 and the Book of Nehemiah (cf. Baltzer 2001: 30–31).
3. Although the designation 'captive daughter, Zion' in Isa 52:2 is unique, references to the captivity of daughter Zion occur in Mic 4:10 and Lam 4:22. These parallel texts show that the captivity of daughter Zion has to do with the loss of her royal status. In Isaiah 40–55, the captivity of daughter Zion comes to an end: not because of the restoration of the Davidic monarchy but because of the return of YHWH to Zion as King (cf. Isa 52:7–8).

3.5.2. *Return and Rebuilding*

The return to Zion and the rebuilding of Jerusalem are significant themes in Isaiah 40–55. The first part of this section pays attention to the rebuilding of Jerusalem as a holy city within Isaiah 40–55 and outside of it. Its second part examines the depictions of Zion's children returning to her and of YHWH himself returning to her in Isaiah 40–55 and other parts of the Old Testament.

The rebuilding of Jerusalem as a holy city is referred to several times in Isaiah 40–55. In addition to the expression 'the holy city' in Isa 48:2 and 52:1, an interesting reference is found in Isa 44:28, where it is said that Jerusalem will be founded as a temple. Following the interpretation of v. 28 presented in sections 2.3, this verse reads:

Isa 44:28 The one who says of Cyrus, "My shepherd he is, and he will fulfill all my pleasure"; in order to say of Jerusalem, "She will be rebuilt and will be founded as a temple."

In the Book of Ezra the rebuilding of the temple holds a more prominent position than the rebuilding of the city of Jerusalem. The rebuilding of Jerusalem is only referred to in Ezra 4:6–23, while the restoration of the temple is frequently mentioned (cf. Ezra 1:2; 4:3; 5:13, 17; 6:3). This also holds true for the Book of Haggai and the first part of the Book of Zechariah (cf. Hag 1:8; Zech 1:16; 4:9; 6:12–15; 8:9). The difference between the Book of Ezra and Isaiah 40–55 is underscored by the fact that King Cyrus is portrayed as the rebuilder of the house of YHWH in Ezra 1:2, while he is depicted as the rebuilder of the city of YHWH in Isa 45:13. Unlike Ezra, the Book of Nehemiah shows great interest in the rebuilding of the city of Jerusalem. The prominent position of Jerusalem's rebuilding in this biblical book provides an argument for associating Isaiah 40–55 with the Book of Nehemiah. References to the rebuilding of Jerusalem in other parts of the Old Testament are found in Isa 62:6–7; Jer 30:18; 31:38; Amos 9:11; Pss 51:20 [Eng. v. 18]; 147:2; and Dan 9:25.[27] In the NRSV, these verses read as follows:

Isa 62:6	Upon your walls, O Jerusalem, I have posted sentinels; all day and all night they shall never be silent. You who remind the LORD, take no rest, [7] and give him no rest until he establishes Jerusalem.
Jer 30:18	Thus says the LORD: … the city shall be rebuilt upon its mound, and the citadel set on its rightful site.
Jer 31:38	The days are surely coming, says the LORD, when the city shall be rebuilt for the LORD from the tower of Hananel to the Corner Gate.
Amos 9:11	On that day I will raise up the booth of David that is fallen, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old.
Ps 51:20	Do good to Zion in your good pleasure; rebuild the walls of Jerusalem.
Ps 147:2	The LORD builds up Jerusalem; he gathers the outcasts of Israel.
Dan 9:25	From the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks.

Particularly interesting are the two references to the rebuilding of Jerusalem in the Book of Psalms. Within the cultic context of this biblical book, the references to the rebuilding of the city of Jerusalem are noteworthy. In addition to the texts in the Psalms mentioned above, an allusion to the rebuilding of Jerusalem is found in Ps 122:3, which is rendered in the NRSV:

Ps 122:3	Jerusalem—built as a city that is bound firmly together.

Besides its being mentioned in v. 3, the name 'Jerusalem' is also found in vv. 2 and 6 of Psalm 122. The prominent position of Jerusalem in this Song

[27] References to the rebuilding of Zion are found in Isa 60:8–18 and Ps 102:17. References to the rebuilding of the cities of Judah are found in Isa 58:12; 61:4; Ezek 36:10, 33, 36; and Ps 69:36.

of Ascents has already been brought to the forefront by Booij. According to him, the depiction of Jerusalem in Psalm 122 contrasts to the depiction of God's city in the traditional Songs of Zion, such as Psalms 46 and 48. In the view of Booij (2000: 101), this contrast is underscored by the use of the name 'Jerusalem' in Psalm 122:[28]

> It seems to be no coincidence that Psalm 122 uses the name "Jerusalem", while other Psalms talk about "Zion". In the depiction of the city, religious elements are lacking, elements which once must have been of vital importance: the foundation of Zion by the Almighty; the divine protection of the city; and the happiness of dwelling in the presence of YHWH. The traditional "Zion Theology" does not determine Psalm 122, but the commitment to the actual Jerusalem.

The second theme to be discussed is the return to Zion. The movement to Zion in Isaiah 40–55 consists of two parts: first, the return of the exiles (Isa 51:11) and second, the coming of YHWH himself (Isa 52:8). These two references read as follows:

Isa 51:11	The ransomed of YHWH return, and they will come to Zion with singing.
Isa 52:8	Listen, your watchmen have lifted up their voice, together they sing for joy, because before their eyes they see YHWH returning to Zion.

In view of this distinction, the present section will discuss the return of the exiles to Zion first and then pay attention to the return of YHWH to Zion. These discussions do not include the narrative books Ezra and Nehemiah, because the name 'Zion' is lacking in these books. When Ezra and Nehemiah refer to the return of the exiles from Babylon, they do not speak about their return to Zion but about their return to Jerusalem (cf. Ezra 2:1; Neh 7:6).

When looking for references to return to Zion in other parts of the Old Testament, it stands out that the depiction of the exiles in Isa 51:11 has a literal parallel in Isa 35:10. In addition to these two texts, references to the return of the exiles to Zion can be found in Jer 3:14; 31:11–12; 51:10; and Ps 126:1.[29] These verses read as follows:

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[28] The Dutch reads: 'Het lijkt niet toevallig dat Psalm 122 de naam "Jeruzalem" gebruikt, terwijl andere psalmen spreken van "Sion". In het beeld van de stad ontbreken religieuze elementen die daarin ooit essentieel moeten zijn geweest: de stichting van Sion door de Allerhoogste; de goddelijke beveiliging van de stad; het geluk van het wonen bij JHWH. Niet de oude "Sionstheologie" bepaalt Psalm 122, maar betrokkenheid bij het concrete Jeruzalem.'

[29] Less obvious references to the return of the exiles from Babylon are found in Jer 29:14 ('to the place from which I sent you into exile'); 31:8 ('here'); 31:21 ('to these your cities'); and 32:37 ('to this place').

Isa 35:10 And the ransomed of the LORD shall return, and come to Zion with singing. (NRSV)

Jer 3:14 I will take you, one from a city and two from a family, and I will bring you to Zion. (NRSV)

Jer 31:11 For the LORD has ransomed Jacob, and has redeemed him from hands too strong for him. [12] They shall come and sing aloud on the height of Zion. (NSRV)

Jer 51:10 The LORD has brought forth our vindication; come, let us declare in Zion the work of the LORD our God. (NRSV)

Ps 126:1 When the Lord brought back the captives to Zion, we were like men who dreamed. (NIV)

Of particular interest is the depiction of the returning exiles in Jer 31:11–12, which is comparable to the portrayal of the returning exiles in Isa 51:11. In both texts, the redemption of the exiles by YHWH is connected to their joyful return to Zion. Together with the references to the rebuilding of Jerusalem in Jer 30:18 and 31:38 mentioned above, the depiction of the returning exiles in Jer 31:11–12 argues for the conclusion that Jeremiah 30–31 demonstrate affinity to Isaiah 40–55. Similar to Isaiah 40–55, the rebuilding of the city of Jerusalem and the return of the exiles from Babylon to Zion are significant themes in these two chapters. Given that relationship, it is noteworthy that no references to the coming of YHWH to Zion seem to be present in Jeremiah 30–31. Unlike Isaiah 40–55, these two chapters do not explicitly mention the return of YHWH himself.

In his study on Jeremiah 30–31, however, Becking argues that an allusion to the coming of YHWH is observed in Jer 31:21 (cf. Becking 2004: 217–220). According to him, there are good reasons for preferring the reading of *Khetib*, הלכתי ('I shall go'), in this verse to the reading of *Qere*, הלכת ('you will go'). Following the reading of *Khetib*, Becking comes to the conclusion that Jer 31:21 announces that YHWH will return with the children of Rachel. If his suggestion is correct, it provides an additional argument for the affinity of Isaiah 40–55 and Jeremiah 30–31.

This conclusion brings us to examine the references to the return of YHWH to Zion in the Old Testament. Outside of Isaiah 40–55, two biblical books contain explicit references to the return of the exiles as well as to the return of YHWH himself. The first place where they are found is the last part of the Book of Isaiah, Isaiah 56–66. References to the return of the exiles are in Isa 60:4 and 9, where Zion is being addressed. The return of YHWH to Zion is explicitly mentioned in Isa 59:20. In the NRSV, these three texts read as follows:

Isa 60:4 Your sons shall come from far away, and your daughters shall be carried on their nurses' arms.

Isa 60:9 For the coastlands shall wait for me, the ships of Tarshish first, to bring your children from far away, their silver and gold with them.
Isa 59:20 And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD.

The second place where these references are found is in the first part of the Book of Zechariah. The coming of the exiles to Zion is mentioned in Zech 2:11 [Eng. v. 7] and 8:8. The return of YHWH himself is announced in Zech 2:14 [Eng. v. 10] and 8:3. In the NRSV, these four texts are rendered as follows:[30]

Zech 2:11 Up! Escape to Zion, you that live with daughter Babylon.
Zech 8:8 And I will bring them to live in Jerusalem.
Zech 2:14 Sing and rejoice, O daughter Zion! For lo, I will come and dwell in your midst, says the LORD.
Zech 8:3 Thus says the LORD: I will return to Zion, and will dwell in the midst of Jerusalem.

The texts presented above indicate that the units Isaiah 56–66 and Zechariah 1–8 demonstrate affinity to Isaiah 40–55. At the same time, it can be observed that there are significant differences between these two units and Isaiah 40–55. A good example of the distinction between Zechariah 1–8 and Isaiah 40–55 is Zech 2:5–17 [Eng. vv. 1–13]. As was mentioned above, the return of the exiles to Zion and the return of YHWH hold a prominent position in this passage (cf. vv. 11, 14). The rebuilding of Jerusalem, however, plays a minor role in Zech 2:5–17, as becomes clear in v. 8, where it is announced that 'Jerusalem will be inhabited like villages without walls'. Unlike Isaiah 40–55, the first part of Zechariah concentrates on the rebuilding of the temple in Jerusalem.

An illustration of the distinction between Isaiah 56–66 and Isaiah 40–55 is the address to Zion in Isa 60:1–22. The above-mentioned texts from this passage show that Isaiah 60 refers to the return of the exiles to Zion. At the same time, it can be seen that this passage deals with the rebuilding of Zion. In v. 10, it is promised to Zion that 'foreigners will rebuild her walls'. The references to 'the return to Zion' and 'the rebuilding of Zion' in this passage indicate that in Isaiah 56–66, the themes of 'return' and 'rebuilding' are both related to the name 'Zion', and the thematic distinction between 'Zion' and 'Jerusalem' has faded in these chapters.

[30] It is noteworthy that Zech 1:16 speaks about the return of YHWH to Jerusalem. In the NRSV, this verse reads: 'Therefore, thus says the LORD, I have returned to Jerusalem with compassion; my house shall be built in it, says the LORD of hosts.'

The examination of the themes of 'return' and 'rebuilding' in Isaiah 40–55 and other parts of the Old Testament leads to the following conclusions:

1. The rebuilding of the city of Jerusalem plays a minor role in the books of Ezra, Haggai and the first part of Zechariah. Unlike Isaiah 40–55, these biblical books put emphasis on the rebuilding of the temple. In Nehemiah, on the other hand, the rebuilding of Jerusalem holds a central position. On that basis, it can be argued that Isaiah 40–55 is connected more closely to the Book of Nehemiah than to the Book of Ezra.
2. In Jeremiah 30–31 one finds explicit references to the rebuilding of Jerusalem and the return of the exiles to Zion. The thematic similarities between Jeremiah 30–31 and Isaiah 40–55 indicate that there is a close connection between these two chapters and Isaiah 40–55.
3. In the first part of Zechariah the return of the exiles to Zion as well as the return of YHWH himself is mentioned. This point of similarity indicates that Zechariah 1–8 is closely connected to Isaiah 40–55. The affinity between Zechariah 1–8 and Isaiah 40–55, however, does not extend to the rebuilding of Jerusalem. Unlike Isaiah 40–55, the first part of Zechariah puts emphasis on the rebuilding of the temple in Jerusalem.
4. The last part of the Book of Isaiah, Isaiah 56–66, contains references to both the return of the exiles to Zion and the return of YHWH himself. These references underscore the connection of Isaiah 56–66 to the previous chapters, Isaiah 40–55. A striking difference between the two units, however, is that the thematic distinction between 'the return to Zion' and 'the rebuilding of Jerusalem' has faded in Isaiah 56–66.

3.5.3. *Mother Zion and Wet Nurse Jerusalem*

The participant Zion/Jerusalem is depicted in diverse ways in Isaiah 40–55. Particularly interesting are the portraits of Zion as 'barren woman' (Isa 49:21) and of Jerusalem as 'mother' (Isa 51:18). In addition, there are two groups connected to Zion/Jerusalem: the children of Zion and the children of Jerusalem. As was claimed in the previous chapter, these two groups of children stand for two different entities in the composition of Isaiah 40–55. These observations give rise to two points needing examination: first, whether comparable portraits of Zion/Jerusalem are found in other parts of the Old Testament and second, whether these biblical books also contain references to the children of Zion or the children of Jerusalem. The second point will be examined first.

References to the children of Zion are found in Isa 60:4, 9; 62:5; 66:8; Joel 2:23; Zech 9:13; Ps 149:2; and Lam 4:2. The children of Jerusalem are mentioned in Ezek 14:22; 16:20, 36; 23:4; Joel 4:6 [Eng. 3:6]; and Lam 1:16. Thus, outside of Isaiah 40–55, two biblical books refer both to 'the children of Zion' and to 'the children of Jerusalem', namely, the Book of Joel and Lamentations. These texts read as follows:

Joel 2:23	Be glad then, ye children of Zion, and rejoice in the LORD your God. (JPS)
Joel 4:6	the children also of Judah and the children of Jerusalem have ye sold unto the sons of Jevanim. (JPS)
Lam 1:16	My children are desolate, for the enemy has prevailed. (NSRV)
Lam 4:2	The precious children of Zion, worth their weight in fine gold—how they are reckoned as earthen pots, the work of a potter's hands! (NRSV)

These references to the children of Zion and of Jerusalem merit a closer examination. Particularly interesting is to see whether the various designations in the two books refer to different entities. Attention is first paid to the references in Lamentations. Looking at the various references in Lamentations, it stands out that some chapters clearly distinguish between those connected to Zion and those connected to Jerusalem. For example, in Lamentations 1, one finds a distinction between the young men of Jerusalem, who were crushed (v. 15), and the young men of Zion, who went into captivity (v. 18). Another example is the distinction in Lamentations 2 between the young women of Jerusalem, who have bowed their heads to the ground (v. 10), and the young women of Zion, who have fallen by the sword (v. 21). It is unlikely, however, that the distinctions mentioned above apply to Lamentations as a whole. This is illustrated by the contrast between the depiction of Zion's young men and women in Lamentations 1 and their depiction in Lamentations 2. While Lam 1:18 tells us that they have gone into captivity, Lam 2:21 says that they have fallen by the sword. The discrepancy between the two depictions in Lamentations 1 and 2 indicates that the various depictions of Zion's children are out of keeping with the composition of Lamentations. For that reason, it is hard to assume that the references to 'the children of Zion' and 'the children of Jerusalem' in the various chapters refer to two distinctive entities in Lamentations as a whole. It is more likely that the distinction between the two groups of children connected to Zion/Jerusalem must be understood within the context of the individual chapters of this biblical book.

Next to be examined are the references in the Book of Joel. Looking at the depictions in Joel 2:23 and 4:6, it becomes clear that the designations 'children of Zion' and 'children of Jerusalem' stand for different entities.

The main difference between the two groups is that the children of Zion addressed in Joel 2:23 are probably staying in Zion whereas the children of Jerusalem mentioned in Joel 4:6 are located outside of their home land. The distinction between the two groups of children in the Book of Joel thus presents an interesting parallel to the distinction between the two groups in Isaiah 40–55. This parallel is underscored by two observations. First, the depiction of Zion's children in Joel 2:23 has affinity with the joyful return of Zion's children in Isa 51:11 (cf. also Ps 149:2). Furthermore, in both the Book of Joel and Isaiah 40–55, the designation 'children of Jerusalem' refers to non-Babylonian exiles (cf. also Isa 11:12; Obad 1:20). Besides these similarities, there are some striking differences between the depictions in Joel and Isaiah 40–55. First, unlike Isaiah 40–55, the Book of Joel does not identify the children of Zion as the exiles from Babylon. There are, in fact, no explicit references to the Babylonian exile made in the Book of Joel. Furthermore, the participant Zion/Jerusalem is not portrayed as a female figure. In contrast to Isaiah 40–55, Joel does not depict Zion/Jerusalem as a mother or as a barren woman. That means that the distinction between the children of Zion and the children of Jerusalem in the Book of Joel is mainly based on the depictions of these children themselves and not on the portrait of their mother.

This conclusion brings us to discuss the depictions of the participant Zion/Jerusalem as either mother or barren woman in Isaiah 40–55 and in other parts of the Old Testament. Looking for references to either the infertility or the motherhood of Zion/Jerusalem, it becomes clear that, outside of Isaiah 40–55, Zion/Jerusalem is nowhere portrayed as barren. In other parts of the Old Testament one finds only references to her motherhood: the motherhood of Zion is referred to in Isa 60:4, 9; 62:5; 66:7–9; Zech 9:13; and Lam 4:3[31] and the motherhood of Jerusalem in Isa 66:10–11; Ezek 16:20, 36; 23:4; and Lam 1:16. This shows that in Isa 66:7–11 the motherhood both of Zion and of Jerusalem are mentioned. In the NRSV, this passage is rendered as follows:

Isa 66:7	Before she was in labor she gave birth; before her pain came upon her she delivered a son.
Isa 66:8	Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be delivered in one moment? Yet as soon as Zion was in labor she delivered her children.
Isa 66:9	Shall I open the womb and not deliver? says the LORD; Shall I, the one who delivers, shut the womb? says your God.

[31] See also the allusions to her motherhood in Jer 4:31; 6:26; Mic 4:9–10; and Ps 87:5.

Isa 66:10	Rejoice with Jerusalem, and be glad for her, all you who love her; Rejoice with her in joy, all you who mourn over her—
Isa 66:11	that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious bosom.

The portraits of Zion and of Jerusalem in Isa 66:7–11 indicate that the division of roles in this passage is rather different from the division in Isaiah 40–55. Unlike the depiction given in Isaiah 40–55, Zion is not portrayed as barren but as a mother. This passage shows that Zion does not adopt children (cf. Isa 49:21) but that she gave birth to them herself. Furthermore, it can be seen that in Isa 66:7–11 Jerusalem is not depicted as a mother but as a wet nurse. It is striking that Jerusalem's children are not explicitly mentioned in this passage, as they are in Isaiah 40–55 (cf. Isa 51:18, 20). Given the absence of her own children, it is likely that Jerusalem is depicted here as a wet nurse, who breastfeeds the children of Zion (cf. Isa 49:23). The children that Zion delivered will thus be nursed by Jerusalem. That means that in Isa 66:7–11 one cannot make a distinction between the children of Zion and the children of Jerusalem. Zion and Jerusalem together will bring up the children that Zion has borne.

The examination of the portraits of the participant Zion/Jerusalem and the depictions of the children of Zion and the children of Jerusalem in Isaiah 40–55 and other parts of the Old Testament leads to the following conclusions:

1. The distinction between the children of Zion and the children of Jerusalem in Isaiah 40–55 has an interesting parallel in the Book of Joel. Particularly noteworthy is that in the Book of Joel the designation 'children of Jerusalem' also refers to non-Babylonian exiles.
2. The motherhood of both Zion and Jerusalem is referred to in Isa 66:7–11. The portraits of Zion and Jerusalem in this passage differ slightly from the depictions in Isaiah 40–55. While Zion is depicted as a barren woman in Isaiah 40–55, she is portrayed as a mother giving birth to children in Isa 66:7–9. And while Jerusalem is depicted as a mother in Isaiah 40–55, in Isa 66:10–11 she is portrayed as a wet nurse, who breastfeeds the children of Zion.

CHAPTER FOUR

CONCLUSIONS

In the Introduction, the question was raised of how a current reader of the Old Testament acquires access to an ancient text such as Isaiah 40–55. Should a modern interpreter concentrate on the information from outside these texts, or can an exegete also detect signals within these texts that are helpful for their interpretation? Furthermore, how should an exegete deal with the diverse signals in a prophetic text like Isaiah 40–55? In addition to morphological, lexical, and syntactic features, an interpreter also finds semantic connections and literary structures in these chapters.

In the first part of Chapter 1, attention was devoted to the methodological route that has been followed in this study in order to do justice to all the signals that are present in Isaiah 40–55. The claim is that a proper examination of Isaiah 40–55 should take linguistic observations concerning this text as its starting point. At the end of the first part, a step-by-step approach was presented that can be applied to the prophetic text Isaiah 40–55. The proposed route runs from observations at the level of syntax, via analyses of discourse and participants, up to the level of the literary composition. The value of this corpus-linguistic approach is that it is built up clearly so that its results can be verified to a great extent. The observations made at the lower levels of syntax and discourse provide a foundation for discussing the higher levels of participants and literary composition. Furthermore, this approach has the advantage of taking into account both linguistic and literary features in the text. In taking linguistic observations concerning the text of Isaiah 40–55 as its starting point, this approach runs limited risk of overlooking linguistic signals in these chapters. The value of this method of working is that it opens up the possibility of seeing how the linguistic and literary signals work together in this poetic text. Finally, the presented step-by-step approach does not restrict itself to specific phenomena in the text or to particular parts of the text. Its purpose is to cover the whole range of signals that are present in Isaiah 40–55 and to read the various chapters as a cohesive whole. In the present study, the role of the participant Zion/Jerusalem in the composition of Isaiah 40–55 has been used to put this methodology to the test.

The second part of Chapter 1 was devoted to the concept of valency, which has been presented as a useful instrument for describing the syntax of both

nominal and verbal clauses in Isaiah 40–55. The proposed description of valency patterns in Isaiah 40–55 is important for three reasons. First, it offers a systematic arrangement of the various patterns that are used in these chapters. Unlike current Hebrew dictionaries, the lists of patterns at the end of this study offer a full description of all the patterns that are found in Isaiah 40–55. Second, the lists of syntactic patterns in nominal and verbal clauses are helpful for the interpretation of poetic texts. On the basis of these lists, it becomes clear where the clause boundaries are located and how the various clauses are built. The presentation of these insights is of importance because many biblical scholars simply skip these linguistic observations concerning poetic texts. Third, the survey of syntactic patterns provides insight into the language of Isaiah 40–55. It is striking that the interchange of prepositions in Isaiah 40–55 was seen to be bound by clear rules. This conclusion supports the assumption that Isaiah 40–55 is a cohesive text.

In the third part of this chapter, the various decisions for describing the syntactic features of Isaiah 40–55 in the appendices at the end of this study were considered. Attention was given to both the linguistic features of the text and the scribal tradition of the text. In that way a useful instrument has been developed that can also be applied to other texts in the Hebrew Bible, both narrative and poetic texts. On the basis of these considerations, it is possible to create a valency lexicon of the Old Testament, which may be published in print or electronic form. A systematic survey of all the syntactic patterns in the Hebrew Bible is helpful for exegetes who focus on the interpretation of the text as it is, as well as for those who are interested in the development of this text.

In Chapter 2, the proposed corpus-linguistic approach was applied to those passages in Isaiah 40–55 in which clear references to Zion/Jerusalem are present. The first section of this chapter discussed the criteria that a passage should meet to be included. On the basis of those criteria, the following 12 pericopes were selected: Isa 40:1–11; 41:21–29; 44:24–28; 45:9–13; 46:1–13; 48:1–11; 49:13–26; 50:1–3; 51:1–16; 51:17–23; 52:1–12; and 54:1–17. The remaining sections of this chapter offered linguistic analyses of these passages, following the route from syntactic observations via discourse analysis up to the analysis of participants. At the end of Chapter 2 the main observations were summarized.

There is certainly no need to repeat those results here; instead, only a few observations will be highlighted. We concentrate on four points that illustrate the claim of this study that the signals within the text should be investigated first before attention is given to the literary skills of the author,

the canonical context of the Old Testament, or the historical background; furthermore, the syntactic regularities and text-syntactic patterns of these texts should be examined first before attention is paid to its literary devices, such as semantic connections and literary structures.

The first observation worth highlighting is that Isa 40:1–11 does not reveal the identity of the anonymous plural audience that is ordered to comfort Jerusalem at the beginning of the passage (see vv. 1–2). The impression that the identity of Jerusalem's comforters is not revealed in this passage is strengthened by the observation that Jerusalem is still deprived of comfort at the end of Isaiah 40–55 (see Isa 51:19; 54:17). It is likely, therefore, that Isa 40:1–11 purposefully does not fill in the identity of Jerusalem's comforters. By concealing the identity of Jerusalem's comforters, a reader of Isaiah 40–55 is challenged to think about their identity: Who are the ones that are given the task of speaking to the heart of Jerusalem? It thus seems no coincidence that the first reference to Jerusalem's comforters is found at the beginning of Isaiah 40–55. To answer the question of who is ordered to comfort Jerusalem at the beginning of Isaiah 40–55, a reader is stimulated to continue reading.

The identity of the audience addressed in Isa 40:1–2 is revealed in Isa 50:1–3. On the basis of the strong connections between Isa 50:1–3 and 40:1–2, it has been claimed that the addressees in Isa 40:1–2 are best identified as the children of Jerusalem. Given the depictions of Jerusalem's children in Isa 50:1–3 and 51:17–23, however, it is unlikely that these children are able to comfort their mother. That suggestion is underscored by the observation that Jerusalem is still deprived of comfort in Isa 51:19. Yet in the ensuing chapters there is good reason to assume that Jerusalem will be comforted. In these chapters we find two references to the glorious rebuilding of the city of Jerusalem. The first reference to her rebuilding is in Isa 52:9 where the ruins of Jerusalem are called on to burst into song. The second reference is in Isa 54:11–13 where Jerusalem receives the promise that she will be gloriously rebuilt (vv. 11–12) and that all her children will be disciples of YHWH (v. 13). Those observations indicate that at the end of Isaiah 40–55 YHWH has taken over from her children the role of Jerusalem's comforter.

This line of thought shows that after the identification of the anonymous audience in Isa 40:1–2 as the children of Jerusalem, the question of 'who is ordered to comfort Jerusalem' is replaced by the question of 'who is able to comfort Jerusalem'. To answer that question, a reader of Isaiah 40–55 is challenged to read through until chapter 54. The literary patterns presented above show that someone who starts reading at Isa 40:1 is stimulated to continue reading up to at least Isaiah 54. Thus Isaiah 40–55 can be

understood as a cohesive text. In addition to the presence of certain themes and motifs in these chapters, this is demonstrated by the literary strategies that are observed in Isaiah 40–55.

A second observation made was that two lines of argument occur in Isaiah 40–55. One is related to the name 'Zion' and puts emphasis on the return of the Babylonian exiles. The other is related to the name 'Jerusalem' and focuses on the rebuilding of the city of Jerusalem. The first place where these lines are found is Isa 41:27, in which YHWH announced to Zion, "See, see there they are", and to Jerusalem, "I give a herald of good tidings". The two lines of argument detected in Isa 41:27 become more visible in Isa 45:13. This verse talks about the rebuilding of 'my city' and the liberation of 'my exiles' by Cyrus. The distinction between the two lines of arguments sheds light on the titles, 'captive daughter Zion' and 'Jerusalem, the holy city', in Isa 52:1–2. The discrepancy between the two designations at the beginning of Isaiah 52 has presented various exegetes with a problem. In their opinion, the designations 'Zion' and 'Jerusalem' are used interchangeably in Isaiah 40–55. It is not surprising, therefore, that the critical apparatus of the BHS proposes to emend the Masoretic Text of Isa 52:2 by reading 'captive Jerusalem' for 'take your seat, Jerusalem'.

In this study, it has been claimed that the discrepancy between the titles, 'captive daughter Zion' and 'Jerusalem, the holy city', in Isa 52:1–2 is best explained by relating them to the two lines of argument found in Isaiah 40–55. The title 'captive daughter Zion', on the one hand, alludes to the announcement that the exiles will return from Babylon to Zion. The title 'Jerusalem, the holy city', on the other hand, calls to mind the announcement that the city of Jerusalem will be rebuilt. The same argumentation has also been used to interpret the paradoxical depiction of Zion/Jerusalem in Isa 52:7–10. Whereas v. 8 tells us that Zion's watchmen lift up their voice, v. 9 mentions that Jerusalem is no more than a heap of ruins. The contrast between the watchmen of Zion's walls and the ruins of Jerusalem has often been explained by pointing to the literary skills of the author of Isaiah 40–55. The contrast between the depictions of 'Zion' and 'Jerusalem' in this passage, however, can be explained more satisfactorily by relating them to the two thematic lines mentioned above. The watchmen of Zion should not be so much connected to her city walls, as they should be connected to the return of the exiles from Babylon to Zion. Thus, the main task of these watchmen is not to watch the walls but to be on the lookout. The reference to the ruins of Jerusalem is in line with the promise that the city of Jerusalem will be rebuilt. The observations discussed above clearly illustrate that the contrasting depictions of Zion and Jerusalem in Isaiah 40–55

can be explained within the framework of the text. There is no need to make an appeal to the literary techniques of the author of Isaiah 40–55 here. This conclusion confirms the basic assumption of this study that the signals in the text should be examined first before one turns to an authority outside of the text.

The third observation has to do with the holiness of the city of Jerusalem in Isaiah 40–55. When reading through Isaiah 40–55, it becomes clear that the temple holds a minor position in these chapters. Unlike the Book of Ezra and the end of 2 Chronicles where the restoration of the Jerusalem temple is stressed, Isaiah 40–55 puts emphasis on the rebuilding of the city of Jerusalem (see Isa 45:13). That observation is confirmed by the proposed syntactic reading of Isa 44:28. On the basis of syntactic arguments, it has been claimed that the latter part of v. 28 ought to be as follows: 'and to say of Jerusalem, "She will be rebuilt and be founded *as* a temple".' The consequence of this interpretation is that the temple in Isa 44:28 is not referred to as an independent entity but only in connection to the city of Jerusalem. The conclusion that in Isaiah 40–55 the temple is subordinate to the city of Jerusalem is underscored by the interpretation of the expression 'the objects of YHWH' in Isa 52:11. In Chapter 2, it was brought to the fore that, in Isa 52:1–12, there is a semantic connection between the expression 'the objects of YHWH' in v. 11 and the call to Jerusalem, the holy city, to put on her beautiful clothes in v. 1. On the basis of that semantic connection, it has been claimed that the phrase 'the objects of YHWH' in Isa 52:11 does not refer to the temple vessels but to the treasures that must be carried to Jerusalem with a view to her rebuilding. With the help of these gifts, Jerusalem will be rebuilt as a holy city.

It is worth noting that Isa 52:1–12 puts emphasis on the rebuilding of Jerusalem as a holy city. It is likely, therefore, that in Isaiah 40–55 holiness is not restricted to the Jerusalem temple but applies to the city as a whole. In that light, it is not surprising that Isa 44:28 announces that Jerusalem will be founded *as* a temple. That interpretation fits very well into the context of Isaiah 40–55. The proposed reading, however, runs counter to the traditional interpretation of this verse, which has been influenced to a great extent by the depiction of the temple's restoration in the Book of Ezra and the end of 2 Chronicles (see Ezra 1:2; 4:3; 5:13, 17; 6:3; 2 Chr 36:23). The syntactic interpretation of Isa 44:28 makes clear that observations concerning the text itself should be examined first before attention is paid to interesting parallels elsewhere in the Old Testament. In addition, it shows that the supposed connection between Isaiah 40–55 and the Book of Ezra should be called into question. Instead, it is more likely that Isaiah 40–55 is related

to the Book of Nehemiah. An indication of the affinity of Isaiah 40–55 and Nehemiah is the use of the phrase 'the holy city' in Isa 48:2; 52:1 and Neh 11:1, 18.

The final observation concerns the presence of two groups of people connected to the participant Zion/Jerusalem in Isaiah 40–55. The first time that the two groups are clearly distinguished is in Isa 48:1–22. The audience of the first part of this chapter, vv. 1–11, is addressed as 'the house of Jacob, who call themselves by the name of Israel' (v. 1), while the audience of the second part, vv. 12–22, is spoken to as 'Jacob and Israel, whom I called' (v. 12). The most significant distinction between the two audiences, however, is that they are located in different places. The people addressed in Isa 48:12–22 are undoubtedly dwelling in Babylon. In v. 20, they are ordered to go out from Babylon and to flee from Chaldea. The people addressed in Isa 48:1–11, on the other hand, are most probably located in the region of Egypt. With regard to these addressees, it is said that YHWH chose them 'in the furnace of adversity' (v. 10). The noun 'furnace' is used several times in the Old Testament as a reference to the sojourn of the Israelites in Egypt (see Deut 4:20; 1Kgs 8:51; Jer 11:4). The distinction between the two audiences in Isa 48:1–22 serves as a basis for the claim that two groups of Israelites are portrayed in Isaiah 40–48: the first group, which is addressed as 'the house of Jacob, who call themselves by the name of Israel', must be located in the region of Egypt; the second group, which is addressed as 'Jacob and Israel, whom I called', must be located in Babylon. From Isaiah 49 onwards, the two groups of people are designated with other terms. While the first group is referred to as the children of Zion (see Isa 49:13–26), the second one is designated as the children of Jerusalem (see Isa 51:17–23).

The distinction between the two groups of Israelites in Isaiah 40–55 raises the question as to whether that distinction holds true for groups of people outside of the text as well. Can the proposed distinction also be applied to the people of Israel at the time that Isaiah 40–55 was composed? Fully answering that question is beyond the scope of this study. It is, however, noteworthy that current studies on Isaiah 40–55 pay little attention to the group of Israelites that fled to the region of Egypt after the fall of Jerusalem in 587 BCE. Generally, they concentrate on the historical background of the Babylonian exiles because Isaiah 40–55 contains clear references to 'Babylon' and 'Chaldea'. In my view, it is better first to examine the relationships of the participants within Isaiah 40–55, before turning to its historical context. The advantage of this approach is that the people not explicitly identified in these chapters are taken into account as well. In addition, the examination of the unidentified participants may shed light on the first addressees of

Isaiah 40–55. It is quite possible that the group of people that is not defined clearly in the world of the text refers to the first audience of the text. Viewed in that light, it is likely that the anonymous people addressed in Isa 40:1–2, who were identified as the children of Jerusalem, are the first addressees of Isaiah 40–55.

Chapter 3 of this study paid attention to the role of the participant Zion/Jerusalem in Isaiah 40–55 as a whole. The examination of this role was meant as a test case to see whether a coherent concept of Zion/Jerusalem emerges from Isaiah 40–55 if one starts from linguistic observations concerning the text. In the first part of Chapter 3 the role of the participant Zion/Jerusalem in Isaiah 40–55 as a whole was considered. After introducing the existing views of Abma, Laato, and Berges, a corpus-linguistic view of Zion/Jerusalem was offered on the basis of the results of the linguistic analyses in Chapter 2. In comparing the different views, attention was paid to three aspects of this participant: The various designations of Zion/Jerusalem in Isaiah 40–55, the distribution of the references to Zion/Jerusalem in the composition of Isaiah 40–55, and the relationships between Zion/Jerusalem and other participants such as her children, YHWH, and the Servant of the Lord.

The first question as part of the examination was how a corpus-linguistic approach deals with the various designations of the participant Zion/Jerusalem in these chapters. That question has been answered in this study by suggesting that the names 'Zion' and 'Jerusalem' in Isaiah 40–55 must be regarded as two sides of the same coin. While the designation 'Zion' is used to refer to the return of the Babylonian exiles and to the return of YHWH himself to this place, the designation 'Jerusalem' is used to allude to the rebuilding of this city. On the basis of that distinction, the different depictions of the participant Zion/Jerusalem can be understood. Zion is portrayed as a barren woman who was left alone by her husband, YHWH. On account of the absence of her husband, Zion is not able to give birth to children. Jerusalem, on the other hand, is depicted as a mother who was sent away by her husband because of the rebellion of her children. Her children refuse to go back to their mother to comfort her. In Isa 54:1–17 these two portraits of the participant Zion/Jerusalem are closely connected. The female figure addressed in this passage is spoken to as 'you barren one who did not bear' at the beginning of the first part (v. 1), while she is addressed as 'you not comforted one' at the beginning of the second part (v. 11). The close connection between the two depictions of the participant Zion/Jerusalem in Isa 54:1–17 is underscored by the absence of the names 'Zion' and 'Jerusalem' in this passage. Given the absence of these names, it

is likely that the distinction between the designations ‘Zion’ and ‘Jerusalem’ is fading at the end of Isaiah 40–55. These considerations have led to the conclusion that in Isaiah 40–55 the various designations of the participant Zion/Jerusalem are not used indiscriminately, but are applied to illuminate two aspects of the same entity: the return of the former inhabitants and the rebuilding of the city. On the basis of that distinction, which can be deduced from the text, it is possible to offer a coherent view of the participant Zion/Jerusalem in Isaiah 40–55.

The second question discussed was whether a corpus-linguistic approach sheds light on the distribution of the references to Zion/Jerusalem in Isaiah 40–55 as a whole. In the previous chapters, it has been made clear that two lines of argument can be traced in Isaiah 41–48. The first line, which is related to the name ‘Zion’, concentrates on the return to Zion (cf. Isa 41:27; 45:13; 46:13; 48:20). The second one, which is related to the name ‘Jerusalem’, focuses on the rebuilding of the city of Jerusalem (cf. Isa 41:27; 44:26, 28; 45:13; 48:2). The two lines of argument reach a provisional climax in Isa 48:1–22. From Isaiah 49 onwards, the two lines of argument are visible in Isa 52:1–2, where the participant Zion/Jerusalem is spoken to as ‘Jerusalem, the holy city’ (v. 1) and as ‘captive daughter Zion’ (v. 2). Furthermore, the two lines appear in Isa 54:1–17. In the first part of this passage, allusions to the depiction of Zion in the previous chapters are found, while the second part contains references to the depiction of Jerusalem in those chapters.

The detection of the two lines of argument in Isaiah 41–48 and in the ensuing chapters has been helpful in gaining insight into the distribution of the references to Zion/Jerusalem in the composition of Isaiah 40–55. First of all, it can be seen that the two thematic lines shed light on the arrangement of the references to Zion/Jerusalem in Isaiah 41–48. With the help of these two lines, the various references to the participant Zion/Jerusalem in Isaiah 41–48 can be satisfactorily explained. Second, the provisional climax reached in Isa 48:1–22 is an argument supporting the division of Isaiah 40–55 into two major parts: Isaiah 40–48 and 49–55. Additional arguments supporting this traditional division are the observations that the depictions of the participant Zion/Jerusalem as female figure are only found in Isaiah 49–55 and that only these chapters refer to her children. Third, it is worth noting that the two lines of argument are traced up to Isa 54:1–17. The observation that the two thematic lines are clearly present in the body of the text provides an additional argument for reading Isaiah 40–55 as a cohesive text. Finally, as was indicated above, the two lines of argument appear from Isaiah 41 onwards. That means that the references to Zion/Jerusalem in Isa 40:1–11 do not quite fit into the two lines of argument. From that it can be deduced

that Isa 40:1–11 holds a special position in Isaiah 40–55 as a whole. The function of this passage in the literary composition of Isaiah 40–55 has been dealt with in the second part of Chapter 3.

The third question concerned the relationship between Zion/Jerusalem and the other participants in Isaiah 40–55. The first relationship to be considered was the one between Zion/Jerusalem and YHWH. With regard to that relationship, it is important to note that in Isaiah 40–55 the participant Zion/Jerusalem is portrayed in two different ways. Zion is portrayed as a barren woman who was abandoned by her husband YHWH (see Isa 49:13–26). To this barren woman, it is said in Isa 54:1–10 that the children of the desolate one will be more than the children of one who is married (see v. 1). Jerusalem, on the other hand, is depicted as a mother who was sent away by her husband (see Isa 50:1–3). The children of Jerusalem, however, refuse to go back to their mother to comfort her. To this woman deprived of comfort, it is said in Isa 54:11–17 that YHWH will rebuild her with precious stones (see vv. 11–12). The proposed distinction is helpful in understanding the relationship between Zion/Jerusalem and YHWH. On the basis of that distinction, it can be claimed that the two portraits of Zion/Jerusalem as female figure in Isaiah 40–55 illuminate two aspects of the relationship between Zion/Jerusalem and YHWH. Her depiction as barren woman touches on the promise of YHWH that the exiles from Babylon will return to this place. Her portrait as mother, on the other hand, touches on the promise of YHWH that this city will be rebuilt.

The second relationship considered was the relationship of Zion/Jerusalem to 'the children of Zion' (Isa 49:13–26) and to 'the children of Jerusalem' (Isa 51:17–23). Besides the different names for the two groups, the two groups of children are depicted in different ways in Isaiah 40–55. A main feature of the children of Zion is that they will run to their mother. In Isa 49:17, YHWH announces to Zion: 'your children have hastened'. A main feature of Jerusalem's children, on the other hand, is that they are powerless. In Isa 51:20, it is said to Jerusalem: 'your children fainted; they lay at the head of every street like an antelope in a net, filled with the wrath of YHWH, the rebuke of your God'. Furthermore, it has been claimed that both groups of children are present in Isa 54:1–17: the children of Zion are referred to in v. 3 ('your offspring'), while the children of Jerusalem are mentioned in v. 13 ('your children'). The proposed distinction between the two groups of people connected to the participant Zion/Jerusalem in Isaiah 40–55 helps in understanding the relationship between the participant Zion/Jerusalem and her children. On the basis of that distinction, it is likely that two groups of Israelites are portrayed in Isaiah 40–55. The children of Zion refer to the

people of Israel who were deported to Babylon. The children of Jerusalem refer to the people of Israel who fled to the region of Egypt after the fall of Jerusalem in 587 BCE.

The third relationship that merits attention is the one between Zion/Jerusalem and the Servant of the Lord. This relationship was not discussed at length in the previous chapters. The main reason for that is that the Servant plays only a small part in the passages of Isaiah 40–55 that are analyzed in this study. In the examined passages, references to the Servant of the Lord occur only in Isa 40:6 and 44:26. In addition to these texts, it has been claimed that the herald of good tidings promised to Jerusalem in Isa 41:27 stands for the Servant of the Lord, who is introduced in the next passage, Isa 42:1–4. Furthermore, an allusion to the Servant of the Lord is found in Isa 54:17, where the children of Jerusalem are designated as 'servants of the Lord'. The various references to the Servant of the Lord in these texts have one striking thing in common, namely, that they show that the Servant is closely connected to Jerusalem. That connection is most clearly expressed in Isa 41:27 where the Servant of the Lord is portrayed as the herald of good tidings to Jerusalem. However, it is noteworthy that the Servant does not speak to Jerusalem but keeps silent (cf. Isa 42:2). The reason for this becomes clear in Isa 44:24–28 where it is said that YHWH himself will fulfill the word of his Servant concerning Jerusalem by means of King Cyrus.

In addition to the connection between the Servant of the Lord and Jerusalem, a link between the Servant and the children of Zion occurs in Isa 49:9 where the Servant is given the task of saying to the prisoners, "Go out," and to those who are in darkness, "Show yourselves." It is reasonable that these prisoners be identified as the children of Zion that are referred to in the ensuing passage, Isa 49:13–26. An argument favoring that identification is the depiction in Isa 51:11, where it says that 'the ransomed of YHWH return, and they will come to Zion with singing.' In the next passage, Isa 52:1–12, the ransomed of YHWH are portrayed as the herald of good tidings to Zion who announces to Zion that her God has become King (see v. 7)

The observations discussed above show that the Servant of the Lord is connected to Zion/Jerusalem in two different ways. On the one hand, there is a direct link between the Servant and Jerusalem. The Servant is depicted as the herald of good tidings to Jerusalem who proclaims that the city of Jerusalem will be rebuilt. On the other hand, there is an indirect link between the Servant and Zion. The Servant is given the task of inciting the children of Zion to return to their mother. The two connections between the Servant and Zion/Jerusalem illustrate the significance of the proposed distinction between the designations 'Zion' and 'Jerusalem' in Isaiah 40–55.

Only with the help of that distinction is it possible to describe the relationship between Zion/Jerusalem and the Servant of the Lord in a coherent way. On the basis of the proposed distinction, it can be explained why the Servant of the Lord acts as the messenger to Jerusalem in Isa 41:27 but does not act as the messenger to Zion in Isa 52:7. Furthermore, the proposed distinction is helpful in explaining why only the children of Jerusalem are called 'servants of the Lord' in Isa 54:17 while the children of Zion are not. Both observations seem to indicate that the Servant of the Lord is associated more closely with the city of Jerusalem and her children than with Zion and her returning children.

In the second part of Chapter 3, a proposal for the discourse structure of Isaiah 40–55 has been presented. With regard to that proposal, three remarks must be made. The first remark concerns the function of Isa 40:1–11 in the literary composition of Isaiah 40–55. As indicated above, Isa 40:1–11 assumes a special position in Isaiah 40–55 as a whole. Unlike in Isaiah 41–54, the two lines of argument related to 'the return to Zion' and 'the rebuilding of Jerusalem' are not found in this passage. That observation is in keeping with the traditional view that the first eleven verses of Isaiah 40 function as a prologue to Isaiah 40–55. Another argument for regarding Isa 40:1–11 as the prologue to Isaiah 40–55 is the observation that the passage conspicuously does not fill in the identity of Jerusalem's comforters. As has been argued in the previous chapters, the identity of the people addressed in Isa 40:1–2 is revealed in the course of Isaiah 40–55. The consequence of that literary technique is that a reader of Isaiah 40–55 is stimulated in Isa 40:1–11 to continue reading. In the first passage of Isaiah 40–55, a reader is presented with the question of who will provide consolation to Jerusalem. A full answer to that question is not given before Isa 54:11, where Zion/Jerusalem is still addressed as 'you not comforted one'. That means that someone who starts reading in Isa 40:1–11 is challenged to read at least until Isa 54:1–17. This conclusion is in line with the view that the first eleven verses of Isaiah 40 serve as a general introduction to the ensuing chapters. A main purpose of this prologue is to present the readers of Isaiah 40–55 with the question of who will provide comfort to Jerusalem.

The second remark concerns the distribution of the references to Zion/Jerusalem in the composition of Isaiah 40–55. It is striking that the participant Zion/Jerusalem is referred to at crucial positions. The first section ends with the announcement that Jerusalem will be founded as a temple (see Isa 44:28). At the end of the second section, the Israelite exiles are called to go out from Babylon: in other words, to come to Zion (see Isa 48:20).

The end of the third section refers to the arrival of the Babylonian exiles at Zion (see Isa 51:16). Finally, at the end of the fourth section the glorious rebuilding of Jerusalem is announced (see Isa 54:11–12). The observation that Zion/Jerusalem is mentioned at crucial positions makes clear why the references to the participant Zion/Jerusalem are distributed throughout Isaiah 40–55. It appears that Zion/Jerusalem occupies a significant position in the various parts of Isaiah 40–55. Furthermore, it is noteworthy that the name 'Jerusalem' is not used in sections II and III. In these two sections, the participant Zion/Jerusalem is designated as 'my city' (Isa 45:13), 'the holy city' (Isa 48:2), and 'your mother' (Isa 50:1). The absence of the name 'Jerusalem' in the middle two sections seems to be no coincidence. It was probably meant to emphasize the connection between the foundation of Jerusalem in the first section and her glorious rebuilding in the last section.

The final remark concerns the position of Isa 55:1–13 in the discourse structure of Isaiah 40–55. In the previous chapters, it has been claimed that Isa 55:1–13 serves as an epilogue to the composition of Isaiah 40–55 which brings closure to the discourse of the previous chapters. An argument supporting this view is the claim that the group of people addressed in Isa 55:1–13 is the same as the group spoken to in Isa 40:1–2, namely, the children of Jerusalem. This conclusion offers help in understanding the purpose of the final discourse unit of Isaiah 40–55 and, in addition, in understanding the purpose of the discourse of Isaiah 40–55 as a whole. As has already been shown, there is a striking connection between the appeal 'to go out from there' in Isa 52:11 and the departure depicted in Isa 55:12–13. In the first verse, the children of Jerusalem are called to go back to their mother in order to take part in her rebuilding. In that light, the joyful departure of the people addressed in Isa 55:1–13 can be effectively understood. The latter passage promises the children of Jerusalem that their journey back to their mother will be blessed by YHWH. He himself tells the addressees that they will arrive safely in Jerusalem. That means that there is nothing that could restrain the children of Jerusalem from going back to their mother. On that basis, the discourse of Isa 55:1–13 can be viewed as the ultimate appeal to the children of Jerusalem to go back to their mother, Jerusalem.

This conclusion brings us to consider the second point, namely, the purpose of the discourse of Isaiah 40–55 as a whole. The previous chapters have shown that the children of Jerusalem are ordered to comfort their mother, Jerusalem, at the beginning of Isaiah 40–55. In the ensuing chapters, however, it appears that they are unable to provide comfort to Jerusalem. For that reason, YHWH himself takes over the role of Jerusalem's children as her comforter. In Isa 54:11–13, YHWH promises Jerusalem that she will be gloriously

rebuilt and that all her children will be his disciples. These considerations shed light on the invitation to the children of Jerusalem at the beginning of Isa 55:1–13. In Isa 55:1, the children of Jerusalem are summoned once again to go back to their mother, Jerusalem. In this verse, however, they are not ordered to comfort their mother, but are invited to come to the waters. In other words, they are invited to be comforted in Jerusalem. As a consequence of YHWH's taking over their role as Jerusalem's comforter, the children of Jerusalem are no longer given the task of comforting but are called to receive consolation. That means that in the last passage of Isaiah 40–55 the tables have been turned. Those who were ordered to comfort Jerusalem in Isa 40:1–2 are invited here to be themselves comforted. By confronting his readers with that reversal, the author of Isaiah 40–55 wants to convince his readers of the need for taking part in the rebuilding of Jerusalem.

In the last part of Chapter 3, attention was paid to the similarities and dissimilarities between the portrait of Zion/Jerusalem in Isaiah 40–55 and her depictions in other parts of the Old Testament. This investigation consisted of three parts. The first part focused on the designations of the participant Zion/Jerusalem used in Isaiah 40–55 and in other biblical books. It was observed that there is an interesting connection between Isaiah 40–55 and the Book of Nehemiah because the expression 'the holy city' is also applied in Nehemiah to Jerusalem (Neh 11:1, 18). Furthermore, it came to the fore that, outside of Isaiah 40–55, the title 'city of God' is usually related to the name 'Zion' and not to the name 'Jerusalem'. An exception to this rule is the use of this title in Dan 9:16, 19. In light of the fact that in most biblical books the title 'city of God' is applied to Zion, it can be argued that in Isaiah 40–55 the terms for designating the participant Zion/Jerusalem are purposefully used. This conclusion is supported by the observation that the designation 'captive daughter Zion' is used only in Isa 52:2 and does not occur elsewhere in the Old Testament.

The second part of the examination concentrated on the presence of the themes 'return to Zion' and 'rebuilding of Jerusalem' outside of Isaiah 40–55. Attention was paid especially to post-exilic books, such as Haggai, Zechariah, Ezra and Nehemiah. When looking for those themes, it was observed that the return of the exiles to Zion and the return of YHWH himself are explicitly mentioned in Zech 1–8. The rebuilding of Jerusalem, on the other hand, is not referred to in these chapters. This is also true for the books of Haggai end Ezra. Unlike Isaiah 40–55, Ezra, Haggai and the first part of Zechariah put emphasis on the restoration of the Jerusalem temple. Explicit references to the rebuilding of Jerusalem are in the Book

of Nehemiah. That observation confirms the connection between Isaiah 40–55 and Nehemiah mentioned above. Besides the links of Isaiah 40–55 to the first part of Zechariah and to Nehemiah, an interesting connection between Isaiah 40–55 and Jeremiah 30–31 was found. Chapters 30–31 of Jeremiah contain references both to the return to Zion and to the rebuilding of Jerusalem. Given these thematic parallels, it is likely that Isaiah 40–55 and Jeremiah 30–31 are closely connected.

In the last part, the similarities and dissimilarities between the depictions of Zion/Jerusalem as female figure in Isaiah 40–55 and her portrait as female figure in other parts of the Old Testament were examined. In particular, attention was given to the depictions of Zion/Jerusalem as female figure in the last part of the Book of Isaiah, Isaiah 56–66. Reading through these chapters, it becomes clear that the portrait of Zion/Jerusalem in Isa 66:7–11 differs slightly from her depictions in Isaiah 40–55. While Zion is portrayed as a barren woman in Isaiah 40–55, she is depicted as a mother giving birth to children in Isa 66:7–9. On the other hand, while Jerusalem is depicted as a mother in Isaiah 40–55, she is portrayed as a wet nurse, who nurses the children of Zion, in Isa 66:10–11. The depictions of Zion/Jerusalem as female figure in Isaiah 40–55 and 66 show that the two parts of the Book of Isaiah are closely connected. At the same time, it should be noted that Isa 56–66 puts its own interpretation on the position of Zion/Jerusalem. Isaiah 56–66 no longer focuses on the barrenness of Zion/Jerusalem but on the miraculous manner in which she gives birth to children. The interpretation of that shift may shed light on the connection between the two major parts of the Book of Isaiah.

The comparison between the portrait of the participant Zion/Jerusalem in Isaiah 40–55 and her depictions in other biblical books has shown that the depiction of Zion/Jerusalem in Isaiah 40–55 fits well into the context of the Old Testament. Examining the references to Zion/Jerusalem in other parts of the Old Testament, it becomes clear that most of the designations of Zion/Jerusalem used in Isaiah 40–55 are found in other biblical books as well. Furthermore, other books in the Old Testament also relate the names 'Zion' and 'Jerusalem' to the return of the exiles from Babylon and to the rebuilding of the city of Jerusalem. Finally, both the children of Zion and the children of Jerusalem are also mentioned in other biblical books. At the same time, this comparison makes clear that the two-sided portrait of the participant Zion/Jerusalem in Isaiah 40–55 has no parallel in other parts of the Old Testament. The unique character of the depiction in Isaiah 40–55 indicates that the two-sided portrait has been depicted purposefully. The underlying ideas that lead to this two-sided depiction of

Zion/Jerusalem in these chapters can be explained as follows. First, there are two main themes in Isaiah 40–55: the return of the exiles from Babylon and the rebuilding of the city of Jerusalem. By relating the return of the exiles to the name 'Zion' and the rebuilding of the city of Jerusalem to the name 'Jerusalem', the author of Isaiah 40–55 has made it clear that both themes are equally important. The plan of YHWH to put an end to the Babylonian exile by means of King Cyrus involved not only the return of the exiles from Babylon to Zion but also the rebuilding of the city of Jerusalem. Furthermore, Isaiah 40–55 makes a distinction between two groups of Israelite people. The first group, located in Babylon, is designated as 'the children of Zion'. The second group, located in the region of Egypt, is spoken to as 'the children of Jerusalem'. By depicting the first group as 'the children of Zion' and the second one as 'the children of Jerusalem', the author of Isaiah 40–55 has shown that the two groups are not identical to each other. At the same time, the author has indicated that both groups are connected to the participant Zion/Jerusalem. The designations 'children of Zion' and 'children of Jerusalem' leave no doubt about the place from which these people originally came. Although these two groups have been through different experiences, they are both called to return to their hometown Zion/Jerusalem. Both the exiles in Babylon and the fugitives in the region of Egypt are invited to be part of God's continuing story with this city.

The conclusions of the various chapters presented above lead us back to the claim in the Introduction that the examination of the linguistic signals in Isaiah 40–55 is helpful for the interpretation of this prophetic text. To demonstrate the validity of this claim, this study has proposed following the route from syntactic observations, via discourse analysis and participant tracking, up to the examination of the literary composition of Isaiah 40–55. The advantage of this corpus-linguistic approach is that the lower levels of syntax and discourse structure are examined before attention is paid to the higher levels of participants and literary composition. This study has not viewed the text of Isaiah 40–55 from a general linguistic perspective or from a literary viewpoint but started from observations concerning the text itself. This means that there has been no need to regard some clauses as later additions because they disturb a general linguistic pattern or they do not fit into the literary structure. The first task was to describe the syntactic structure of those clauses. The question as to whether they should be regarded as inserted elements was deferred until the analysis of the text as a whole is completed.

The proposed route has affected not only the interpretation of syntactic constructions and text-syntactic structures but also the identification of participants. There has been no need to fill in the identity of anonymous participants in the text on the basis of a semantic point of view or from a theological perspective. The identification of the participants has been based primarily on the signals that are present in the text. That means that in some cases it was better to leave blank the identity of an unspecified participant and only later was an attempt made to fill the identity in on the basis of the indications in the ensuing chapters. The value of this method has been that it does not provide a framework for the interpretation of the text but instead attempts to follow the lines of thought that are present in the text and to illuminate the relationships between the participants within the text.

To test the proposed route from syntax to literary composition, this study has concentrated on the role of the participant Zion/Jerusalem in the composition of Isaiah 40–55. The question to be answered has been whether a coherent concept of this participant emerges from Isaiah 40–55 if linguistic observations serve as starting point for the examination of this prophetic text. As has been shown above, this question can be answered in the affirmative. The view of Zion/Jerusalem in Isaiah 40–55 presented above confirms that the proposed step-by-step approach is helpful for the interpretation of this prophetic text. Therefore, the route proposed in this study is worth following and may be applied to other poetic and prophetic texts in the Hebrew Bible as well.

APPENDIX ONE

SYNTACTIC PATTERNS OF NOMINAL CLAUSES

1. Subjects Only[1]

1a. *Subject Suffix*

– הנם ⟨IS⟩: [there are] they (41:27b).
– הנני ⟨IS⟩: [here am] I (52:6e).

1b. *Subject*

– ⟨Su⟩: [here is] your God (40:9h).
– ⟨Su⟩: [here is] my servant (42:1a).
– ⟨Su⟩: [here is] my chosen (42:1c).
– ⟨Su⟩: [there is] knowledge (44:19b).
– ⟨Su⟩: [here am] I (47:8e, 10g).
– ⟨Qs⟩: who [is there] (50:1d; 51:19d).
– ⟨Su⟩ + ל-inf. cs. ⟨Aj⟩: [there is] discernment + to do (44:19c).

2. Predicate Complements Only[2]

2a. *Predicate Complement*

– ⟨Pc⟩: [to be] declaration of Yhwh (41:14e; 43:10b, 12f; 49:18f; 52:5b, 5e; 54:17h; 55:8c).
– ⟨Pc⟩: [to be] right (41:26e).
– ⟨Pc⟩: [to be] Yhwh (42:24c).
– ⟨Pc⟩: [to be] true (43:9i).
– ⟨Pc⟩: [to be] I (45:21f).
– ⟨Pc⟩: [to be] a righteous and saving God (45:21h).
– ⟨Pc⟩: [to be] the Holy One of Israel (49:7i).
– ⟨Pc⟩: [to be] the most insignificant of men (53:3b).
– ⟨Pc⟩: [to be] a man of sorrows (53:3c).
– ⟨Pc⟩: [to be] a wife of youth (54:6b).

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[1] Cf. Dyk and Talstra (1999: 159): 'In order to make this example into a sentence in English, it is necessary to add the dummy locative *there*; in other such constructions in English, *it* is added as a dummy pronoun S of the construction. In Hebrew, no dummy pronouns or locatives are necessary.'

[2] Cf. Dyk and Talstra 1999: 160–161.

– ⟨Pc⟩: [to be] bread (55:2b).
– ⟨Pc⟩: [to be] my shepherd (44:28b).
– ⟨Pc⟩ + את ⟨Aj⟩: [to be] a potsherd + with (45:9b).

2b. *Preposition* את *as Predicate Complement*

– את ⟨Pc⟩ + ב ⟨Aj⟩: [to be] with + in (53:9b).

2c. *Preposition* ב *as Predicate Complement*

– ב ⟨Pc⟩: [to be] for (45:13e, 13f; 48:10b).
– ב ⟨Pc⟩: [to be] in (48:1g, 1h).
– ב ⟨Pc⟩: [to be] in (49:9c*).

2d. *Preposition* כ *or* כמו *as Predicate Complement*

– כמו ⟨Pc⟩: [to be] like (41:25e).
– כ ⟨Pc⟩: [to be] like (53:7d, 7f).

2e. *Preposition* ל *as Predicate Complement*

– ל ⟨Pc⟩: [to be] for satiety (55:2d).

2f. *Preposition* מן *as Predicate Complement*

– מן ⟨Pc⟩: [to be] with (51:21d).

3. Subject and Predicate Complement

3a. *Verbal Phrase and Indefinite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + an abomination (41:24c).

3b. *Demonstrative Pronoun and Definite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + the things (42:16h).
– ⟨Su⟩ + ⟨Pc⟩: to be + the heritage of the servants of the Lord (54:17g).
– ⟨Su⟩ + ⟨Pc⟩ + ל ⟨Aj⟩: to be + the waters of Noah + to (54:9a).

3c1. *Personal Pronoun and Personal Pronoun*

– ⟨Su⟩ + ⟨Pc⟩: to be + he (43:10h, 25b; 48:12d; 51:12b; 52:6c).
– ⟨Su⟩ + ⟨Pc⟩: to be + she (51:9f, 10a).
– ⟨Su⟩ + ⟨Pc⟩ + את ⟨Aj⟩: to be + he + with (41:4e).
– ⟨Su⟩ + ⟨Pc⟩ + מן ⟨Ti⟩: to be + he + from (43:13a).
– ⟨Su⟩ + ⟨Pc⟩ + עד ⟨Ti⟩: to be + he + to (46:4a).

3c2. *Personal Pronoun and Definite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + my (41:9d; 42:8b; 43:10a, [10c], 12e; 44:8e, 17g, 21d; 49:3b; 51:16f).
– ⟨Su⟩ + ⟨Pc⟩: to be + your (41:10d).
– ⟨Su⟩ + ⟨Pc⟩: to be + the God of Israel ([41:17f]; [45:3e], [15c]).
– ⟨Su⟩ + ⟨Pc⟩: to be + our (42:17e).
– ⟨Su⟩ + ⟨Pc⟩: to be + God (45:18c).

3c3. *Personal Pronoun and Proper Noun*

– ⟨Su⟩ + ⟨Pc⟩: to be + YHWH (41:13a, 17d; 42:8a; 43:3a, 11b, 15a; 44:24b; 45:3c, 5a, 6c, 7e, 18j, 19d; 48:17b; 49:23f, 26d; 51:15a).
– ⟨Su⟩ + ⟨Pc⟩: to be + Israel ([49:3c]).

3c4. *Personal Pronoun and Indefinite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + a god, gods, God (41:23d; 43:12g; 45:15a, 22d; 46:9b, [9d]).
– ⟨Su⟩ + ⟨Pc⟩: to be + a people (42:22a).
– ⟨Su⟩ + ⟨Pc⟩: to be + servant (44:21f).

3c5. *Personal Pronoun and Interrogative Pronoun*

– ⟨Su⟩ + מה ⟨Qp⟩: to be + what (41:22e).
– ⟨Su⟩ + מי ⟨Qp⟩: to be + who (50:9b; 51:12d).

3c6. *Personal Pronoun and Adjective*

– ⟨Su⟩ + ⟨Pc⟩: to be + first (41:4d; 44:6b; 48:12e).
– ⟨Su⟩ + ⟨Pc⟩: to be + good (41:7d).
– ⟨Su⟩ + ⟨Pc⟩: to be + last (44:6c; 48:12f).
– ⟨Su⟩ + ⟨Pc⟩: to be + stubborn (48:4b).
– ⟨Su⟩ + ⟨Pc⟩: to be + alive (49:18e).
– ⟨Su⟩ + ⟨Pc⟩: to be + bereaved (49:21c).

3d1. *Definite Noun Phrase and Definite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + disciples of YHWH (54:13a).
– ⟨Su⟩ + ⟨Pc⟩: to be + your thoughts (55:8a).
– ⟨Su⟩ + ⟨Pc⟩: to be + my ways (55:8c).

3d2. *Definite Noun Phrase and Proper Noun*

– ⟨Su⟩ + ⟨Pc⟩: to be + YHWH of hosts (47:4b; 48:2c; 51:15d; 54:5b).
– ⟨Su⟩ + ⟨Pc⟩: to be + to the Chaldeans (48:14g).

3d3. *Definite Noun Phrase and Indefinite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + grass (40:6e, 7d).
– ⟨Su⟩ + ⟨Pc⟩: to be + a delusion (41:29a).
– ⟨Su⟩ + ⟨Pc⟩: to be + nothing (41:29b; 44:9b).
– ⟨Su⟩ + ⟨Pc⟩: to be + wind (41:29c).
– ⟨Su⟩ + ⟨Pc⟩: to be + an iron sinew (48:4c).
– ⟨Su⟩ + ⟨Pc⟩: to be + bronze (48:4d).
– ⟨Su⟩ + ⟨Pc⟩ + ל ⟨Aj⟩: to be + too narrow + for (49:20b).
– ⟨Su⟩ + ⟨Pc⟩ + מן ⟨Aj⟩: to be + disfigured + among (52:14b, [14c]).

3d4. *Definite Noun Phrase and Interrogative Pronoun*

– ⟨Su⟩ + מי ⟨Qp⟩: to be + who (50:8d).

3d5. *Definite Noun Phrase and Adjective*

– ⟨Su⟩ [+ ⟨Pc⟩]: to be [+ blind] (42:19b).
– ⟨Su⟩ + ⟨Pc⟩: to be + near (50:8a; 51:5a).
– ⟨Su⟩ + ⟨Pc⟩: to be + great (54:13b).

3e. *Proper Noun and Indefinite Noun Phrase*

– ⟨Su⟩ + ⟨Pc⟩: to be + an everlasting God (40:28c).

3f1. *Indefinite Noun Phrase and Interrogative Pronoun*

– ⟨Su⟩ + מה ⟨Qp⟩: to be + what (40:18b).

3f2. *Indefinite Noun Phrase and Adjective*

– ⟨Su⟩ + ⟨Pc⟩ + מן ⟨Aj⟩: to be + more + than (54:1g).

3g. *Interrogative Pronoun and Adjective*

– ⟨Qs⟩ + ⟨Pc⟩: to be + blind (42:19a).
– ⟨Qs⟩ + ⟨Pc⟩ + כ ⟨Aj⟩: to be + deaf + like ([42:19c]).
– ⟨Qs⟩ + ⟨Pc⟩ + כ ⟨Aj⟩: to be + blind + like (42:19e, [19f]).

3h1. *Subject and Preposition* את

– ⟨Su⟩ + את ⟨Pc⟩: to be + with (40:10c).
– ⟨Su⟩ + את ⟨Pc⟩: to be + with (43:2b, 5b).
– ⟨Qs⟩ + את ⟨Pc⟩: to be + with (44:24fK).
– ⟨Su⟩ + את ⟨Pc⟩: to be + with (49:4d, 4e).

3h2. *Subject and Preposition* ב

– ⟨Su⟩ + ב ⟨Pc⟩: to be + in (44:20g).
– ⟨Su⟩ + ב ⟨Pc⟩: to be + in (45:14h).
– ⟨Su⟩ + ב ⟨Pc⟩: to be + in (45:24a).
– ⟨Su⟩ + ב ⟨Pc⟩: to be + on (49:9f).
– ⟨Su⟩ + ב ⟨Pc⟩: to be + in (51:7d).
– ⟨Su⟩ + ב ⟨Pc⟩: to be + in (53:9d).

3h3. *Subject and Preposition* כ

– ⟨Su⟩ + כ ⟨Pc⟩: to be + like (40:6f).
– ⟨Su⟩ + כ ⟨Pc⟩: to be + like (40:15a, 15c).
– ⟨Su⟩ + כ ⟨Pc⟩: to be + like (40:22b).
– ⟨Su⟩ + כ ⟨Pc⟩ + נגד ⟨Aj⟩: to be + like + before (40:17a).
– ⟨Qs⟩ + כ ⟨Pc⟩: to be + like (44:7a).

3h4. *Subject and Preposition* ל

– ⟨Su⟩ + ל ⟨Pc⟩: to belong + to (43:1h, 8d).
– ⟨Su⟩ + ל ⟨Pc⟩: to belong + to (44:5b).
– ⟨Su⟩ + ל ⟨Pc⟩: to belong + to (53:2c, [2d], [2f]).
– ⟨Su⟩ + ל ⟨Pc⟩ + מן ⟨Aj⟩: to be + upon + for (53:8d).
– מי ⟨Qs⟩ + ל ⟨Pc⟩ + ⟨Lo⟩: to have + whom + here (52:5aK).
– מה ⟨Qs⟩ + ל ⟨Pc⟩ + ⟨Lo⟩: to have + what + here (52:5aQ).

3h5. *Subject and Preposition* לפני

– ⟨Su⟩ + לפני ⟨Pc⟩: to be + before (40:10d).

3h6. *Subject and Preposition* מן

– ⟨Su⟩ + מן ⟨Pc⟩: to be + less (41:24a, 24b).
– ⟨Su⟩ + מן ⟨Pc⟩: to be + from (44:11c).

3h7. *Subject and Preposition* נגד

– ⟨Su⟩ + נגד ⟨Pc⟩ + ⟨Aj⟩: to be + before + continually (49:16b).

3h8. *Subject and Preposition* על

– ⟨Su⟩ + על ⟨Pc⟩: to be + upon (51:11c).
– ⟨Su⟩ + על ⟨Pc⟩: to be + upon (53:5c).

3h9. *Subject and Preposition* עם

– ⟨Su⟩ + עם ⟨Pc⟩: to be + beside (41:10b).

3i1. *Subject and Locative*

– ⟨Su⟩ + ⟨Pc⟩ + מן ⟨Ti⟩: to be + there + from (48:16f).

3i2. *Subject and Locative interrogative*

– ⟨Su⟩ + אי ⟨Qp⟩: to be + where (50:1b).
– ⟨Su⟩ + איה ⟨Qp⟩: to be + where (51:13g).
– ⟨Su⟩ + איפה ⟨Qp⟩: to be + from where (49:21i).

4. Particles of Nonexistence and Existence

4a. *Nonexistence or Existence Only*

– אין ⟨nX⟩: there is none (41:17b).

4b. *Nonexistence or Existence and Adjunct*

– אין ⟨nX⟩ + זולה ⟨Aj⟩: there is none + besides (45:21i).
– אפס ⟨nX⟩ + בלעדי ⟨Aj⟩: there is none + besides (45:6b).

4c. *Nonexistence or Existence and Modifier Only*[3]

– אין ⟨nX⟩ + עוד ⟨Mo⟩: there is no + other (45:5b, 6d, 14i, 18k, 22e).
– אין ⟨nX⟩ + עוד ⟨Mo⟩: there is no + other (46:9c).
– אפס ⟨nX⟩ + עוד ⟨Mo⟩: there is no + other (47:8f, 10h).[4]

4d. *Nonexistence or Existence and Subject*

– אין ⟨nX⟩ + ⟨Su⟩: there is no + ⟨Su⟩ (41:28b).
– אין ⟨nX⟩ + ⟨Su⟩: there is no + ⟨Su⟩ (44:8g, 12f).
– אין ⟨nX⟩ + ⟨Su⟩: there is no + ⟨Su⟩ (47:1e).
– אין ⟨nX⟩ + ⟨Su⟩: there is no + ⟨Su⟩ (50:2b, 2k).
– אפס ⟨nX⟩ + ⟨Su⟩: there is no + ⟨Su⟩ (45:14j).
– אין ⟨nX⟩ + ⟨Su⟩ + זולה ⟨Aj⟩: there is no + ⟨Su⟩ + besides (45:5c).
– אין ⟨nX⟩ + ⟨Su⟩ + ב ⟨Aj⟩: there is no + ⟨Su⟩ + among (43:12d).
– אין ⟨nX⟩ + ⟨Su⟩ + ל-inf. cs. ⟨Aj⟩: there is no + ⟨Su⟩ + to do (47:14d, [14f]).
– אין ⟨nX⟩ + ⟨Su⟩ + מן־בלעדי ⟨Aj⟩: there is no + ⟨Su⟩ + besides (44:6d).
– אין ⟨nX⟩ + עוד ⟨Mo⟩ + ⟨Su⟩ + מן־בלעדי ⟨Aj⟩: there is no + other + ⟨Su⟩ + besides (45:21g).
– יש ⟨eX⟩ + ⟨Su⟩: to have + ⟨Su⟩ (43:8b).
– יש ⟨eX⟩ + ⟨Su⟩ + מן־בלעדי ⟨Aj⟩: there is + ⟨Su⟩ + besides (44:8f).

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[3] Cf. Dyk and Talstra (1999: 173): 'In these examples [Deut 4:35, 39], only the extension (*ʾyn*) and the clause modifier (*ʿwd*) are present in the text's surface.'

[4] Cf. GKC § 90[l].

4e. *Nonexistence or Existence and Preposition as Predicate Complement*

– אפס ⟨nX⟩ + כ ⟨Pc⟩: there is none + like (46:9e).
– אפס ⟨nX⟩ + מן־את ⟨Pc⟩: to be not + from (54:15b).

4f. *Nonexistence and Subject and Predicate Complement*

– אין ⟨nX⟩ + ⟨Su⟩ + ב ⟨Pc⟩ + ל-inf. cs. ⟨Aj⟩: there is no + ⟨Su⟩ + in + to do (50:2f).
– אין ⟨nX⟩ + ⟨Su⟩ + די-inf. cs. ⟨Pc⟩: to be not + ⟨Su⟩ + sufficient to do (40:16a).
– אין ⟨nX⟩ + ⟨Su⟩ + די ⟨Pc⟩: to be not + ⟨Su⟩ + sufficient for (40:16c).
– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: there is no + ⟨Su⟩ + of (40:28g).
– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: there are no + ⟨Su⟩ + for (45:9f).
– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: there is no + ⟨Su⟩ + for (48:22a).
– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: to do not belong + ⟨Su⟩ + to (50:10d).
– אין ⟨nX⟩ + ⟨Su⟩ + ל ⟨Pc⟩: to do not belong + ⟨Su⟩ + to (55:1d).

4g. *Nonexistence or Existence and Participial Subject*[5]

– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩}: there is no one + who (41:26f, 26g, 28d).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩}: there is no one + who (42:22e, 22g).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩}: there is no one + who (50:2d).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩} + מן־בלעדי⟨Aj⟩: there is no one + who + besides (43:11c).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨po⟩}: there is no one + who (47:10c, 15e).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩ + ⟨Ob⟩}: there is no one + who (41:26h).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩ + ⟨Co⟩}: there is no one + who (43:13b).
– אין ⟨nX⟩ + ⟨Su⟩ {⟨pr⟩ + ⟨Co⟩} + ⟨Aj⟩: there is no one + who + among (51:18a, 18c).

5. The Verb היה (qal)

5a1. *The Verb* היה (*qal*) *and Subject Suffix Only*

– היה (qal) ⟨PS⟩: to come to be (48:16e).

5a2. *The Verb* היה (*qal*) *and Subject Only*

– היה (qal) ⟨Pr⟩ + ⟨Su⟩: to be (55:11a).

5b. *The Verb* היה (*qal*) *and Predicate Complement*

– היה (qal) ⟨Pr⟩ + ⟨Pc⟩: to become + a spoil ([42:22f]).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ⟨Pc⟩: to be + loaded ([46:1d]).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ⟨Pc⟩: to be + sth. (49:5f; 23a, [23b]).
– היה (qal) ⟨PS⟩ + ⟨Pc⟩: to be + near (55:6d).

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[5] Cf. Dyk and Talstra (1999: 170): 'In spite of the verbal valency of this participle [in Gen 41:15], it is a nominal S whose (negative) existence is being affirmed.'

– היה (qal) ⟨Pr⟩ + ⟨Pc⟩ + ל ⟨Ti⟩: to be + sth. + for (47:7b).
– היה (qal) ⟨PS⟩ + ⟨Pc⟩ + ל ⟨Aj⟩ + ל-inf. cs. ⟨Aj⟩: to be + sth. + for + to do (49:6c).

5c. *The Verb* היה (*qal*) *and the Preposition* אחר *as Predicate Complement*

– היה (qal) ⟨Pr⟩ + אחר ⟨Pc⟩: to be + after (43:10j).

5d. *The Verb* היה (*qal*) *and the Preposition* כ *as Predicate Complement*

– היה (qal) ⟨Pr⟩ + כ ⟨Pc⟩: to be + like (41:11d; 47:14a).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + כ ⟨Pc⟩: to be + as (41:12c).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + כ ⟨Pc⟩: to be + like (48:18b, [18c], 19a, [19b]).

5e. *The Verb* היה (*qal*) *and the Preposition* ל *as Predicate Complement*

– היה (qal) ⟨Pr⟩ + ל ⟨Pc⟩: to become + a prey (42:22d).
– היה (qal) ⟨Pr⟩ + ל ⟨Pc⟩: to belong + to (45:14c).
– היה (qal) ⟨Pr⟩ + ל ⟨Pc⟩: to be + to (47:15a).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ל ⟨Pc⟩: to become + a plain, a valley (40:4c, [4d]).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ל ⟨Pc⟩: to be + for (46:1c).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ל ⟨Pc⟩: to be + to (51:6f, 8c, [8d]).
– היה (qal) ⟨Pr⟩ + ל ⟨Pc⟩ + ל ⟨Aj⟩: to be + for + to (55:13c).
– היה (qal) ⟨Pr⟩ + ל ⟨Pc⟩ + ל-inf. cs. ⟨Aj⟩: to be + as + for (44:15a).
– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + ל ⟨Pc⟩ + מן ⟨Aj⟩: to belong + to + from (50:11g).

5f. *The Verb* היה (*qal*) *and the Preposition* עד *as Predicate Complement*

– היה (qal) ⟨Pr⟩ + ⟨Su⟩ + עד ⟨Pc⟩: to be + unto (49:6g).

APPENDIX TWO

SYNTACTIC PATTERS OF VERBAL CLAUSES

– אבד (qal) ⟨Pr⟩: to perish (41:11e).

– אבה (qal) ⟨Pr⟩ + inf. abs. ⟨Co⟩: to want + to do (42:24e).

– אדר (hi.) ⟨Pr⟩: to make glorious (42:21c).

– אהב (qal) ⟨ps⟩: to be friend + of (41:8e*).
– אהב (qal) ⟨PO⟩: to love + s.o. (43:4c; 48:14e).

– אוה (ni.)[1] ⟨Pr⟩ + על ⟨Lo⟩: to be lovely + on (52:7a).

– אזן (hi.) ⟨Pr⟩ + ⟨Ob⟩: to give heed + to (42:23a).
– אזן (hi.) ⟨Pr⟩ + אל ⟨Co⟩: to give heed + to (51:4e).

– אזר (pi.) ⟨PO⟩: to gird + s.o. (45:5d).
– אזר (pi.) ⟨pr⟩ + ⟨Ob⟩: to gird oneself + with (50:11c).

– אחר (pi.) ⟨Pr⟩: to tarry (46:13c).

– איב (qal) ⟨ps⟩: to be foe + of (42:13e*).

– איש (hitpol.) ⟨Pr⟩: to show oneself human (46:8b).[2]

– אכל (qal) ⟨Pr⟩: to eat (44:19h; 55:1g).
– אכל (qal) ⟨pr⟩: to eat (55:10h*).
– אכל (qal) ⟨PO⟩: to eat + s.o. (50:9e).
– אכל (qal) ⟨Pr⟩ + ⟨Ob⟩: to eat + sth. (44:16b; 55:2f).
– אכל (qal) ⟨PO⟩ + כ ⟨Aj⟩: to eat + sth. + like (51:8a, 8b).
– אכל (hi.) ⟨Pr⟩ + את ⟨Ob⟩ + את ⟨Ob⟩: to make eat + s.o. + sth. (49:26a).

– אלם (ni.) ⟨Pr⟩ + לפני ⟨Aj⟩: to be silent + before (53:7g).

– אמן (qal) ⟨ps⟩: to be foster father + of (49:23a*).
– אמן (ni.) ⟨pr⟩: to be faithful (49:7h; 55:3e*).
– אמן (hi.) ⟨Pr⟩ + ל ⟨Co⟩: to believe + s.o./sth. (43:10f; 53:1a).

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1 Cf. GKC § 75^{x}.
2 Cf. Leene 1984: 111–115.

– אמץ (pi.) ⟨PO⟩: to strengthen + s.o. (41:10e).
– אמץ (pi.) ⟨Pr⟩ + ל ⟨Sc⟩ + ב ⟨Aj⟩: to let grow strong + for oneself + among (44:14c).

– אמר (qal) ⟨Pr⟩: to say (40:1c, 6c, 25c, 27a; 41:21b, 21d, 26d; 42:5a; 43:1a, 9h, 14a, 16a; 44:2a, 5a, 6a, 16f, 17e, 19d, 20f, 24a; 45:11a, 13g, 14a, 18a; 47:7a, 10b; 48:5d, 7d, 17a, 20f, 22b; 49:4a, 6a, 8a, 14a, 22a, 25a; 50:1a; 51:22a; 52:3a, 4a; 54:1h, 6d, 8c, 10e).
– אמר (qal) ⟨pr⟩: to say (40:6a; 42:22g; 46:10d).
– אמר (qal) ⟨Pr⟩ + ⟨Ti⟩: to say + now (49:5a).
– אמר (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to say + in (47:10f; 49:21a).
– אמר (qal) ⟨pr⟩ + ב ⟨Aj⟩: to say + in (47:8d).
– אמר (qal) ⟨Pr⟩ + ב ⟨Co⟩: to say + in (49:20a).
– אמר(qal) ⟨Pr⟩ + ל ⟨Co⟩: to say + of (44:28d; 45:24b).
– אמר (qal) ⟨pr⟩ + ל ⟨Co⟩: to say + of (41:7c; 44:26c, [26e]).
– אמר (qal) ⟨Pr⟩ + ל ⟨Co⟩: to say + to (40:9g; 41:6b, 9c; 43:6a; 45:1a, 9c, 19b; 49:3a, 7a, 9a, [9c]; 51:23b).
– אמר (qal) ⟨pr⟩ + ל ⟨Co⟩: to say + to (41:13c; 42:17d; 44:27a; 45:10a, [10c]; 52:7e).
– אמר (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Ob⟩: to say + to + that (51:16e).
– אמר (qal) ⟨pr⟩ + ל ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to say + of + in order to do (44:28a).

– אסף (ni.) ⟨Pr⟩: to assemble (43:9b; 49:5dK).
– אסף (ni.) ⟨Pr⟩ + ל ⟨Co⟩: to be gathered + to (49:5dQ).
– אסף (pi.) ⟨po⟩: to gather + s.o. (52:12d).

– אסר (pqal) ⟨pr⟩: to be bound (49:9a*).

– אפה (qal) ⟨Pr⟩ + ⟨Ob⟩: to bake + sth. (44:15f).
– אפה (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Aj⟩: to bake + sth. + on (44:19f).

– אפק (hit.) ⟨Pr⟩: to restrain oneself (42:14c).

– ארך (hi.) ⟨Pr⟩ + ⟨Ob⟩: to prolong, lengthen + sth. (53:10f; 54:2d).
– ארך (hi.) ⟨Pr⟩ + ⟨Ob⟩ + למען ⟨Aj⟩: to defer + sth. + for the sake of (48:9a).

– אשׁשׁ (hitpo.) see אישׁ (hitpol.).

– אתה (qal) ⟨Pr⟩: to come (41:5e, 25bQK).
– אתה (qal) ⟨pr⟩: to come (44:7f*; 45:11b*).
– אתה (qal) ⟨pr⟩ + ל ⟨Aj⟩: to come + hereafter (41:23b).

– באשׁ (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to stink + because of (50:2j).

– בגד (qal) ⟨Pr⟩ + inf. abs. בגד (qal) ⟨Mo⟩: to deal treacherously + very (48:8e).

– בוא (qal) ⟨Pr⟩: to come (42:9b; 44:7g; 45:20b; 48:3e, 5b; 50:2a).
– בוא (qal) ⟨pr⟩: to come (41:22i*).
– בוא (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to come + with (40:10a).
– בוא (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to go + in (47:5b).

- בוא (qal) ⟨Pr⟩ + ב־רגל ⟨Aj⟩: to go + after (41:3c).
- בוא (qal) ⟨Pr⟩ + ⟨Ob⟩ + כמו ⟨Aj⟩: to tread + upon + as (41:25d).
- בוא (qal) ⟨Pr⟩ + ⟨Co⟩ + ב ⟨Aj⟩: to come + to + with (51:11b).
- בוא (qal) ⟨Pr⟩ + ב ⟨Co⟩: to come + into (52:1h).
- בוא (qal) ⟨Pr⟩ + ל ⟨Co⟩: to come + to (49:18d).
- בוא (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Ti⟩: to come + to + in a moment (47:9a).
- בוא (qal) ⟨Pr⟩ + מן ⟨Co⟩: to come + from (49:12a, [12b], [12c]).
- בוא (qal) ⟨Pr⟩ + עד ⟨Co⟩: to come + to (45:24d).
- בוא (qal) ⟨Pr⟩ + על ⟨Co⟩: to come + upon (47:11a, 13g).
- בוא (qal) ⟨Pr⟩ + על ⟨Co⟩ + ⟨Aj⟩: to come + upon + suddenly (47:11g).
- בוא (qal) ⟨Pr⟩ + על ⟨Co⟩ + כ ⟨Aj⟩ + ב ⟨Aj⟩: to come + upon + in + in spite of (47:9b).
- בוא (hi.) ⟨PO⟩: to bring to pass + sth. (46:11d).
- בוא (hi.) ⟨PO⟩: to bring + s.o. (48:15d).
- בוא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to bring + s.o. + in (49:22d).
- בוא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to bring + sth. + to (43:23a).
- בוא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩: to bring + s.o. + from (43:5a, 6e, [6f]).

- בוש (qal) ⟨Pr⟩: to be ashamed (41:11a; 44:9g, 11a, 11g; 45:16a, 17b, 24e; 49:23g; 50:7e; 54:4b).
- בוש (qal) ⟨Pr⟩ + בשת ⟨Ob⟩: to be ashamed + utterly (42:17b).

- בזה (qal) ⟨Pr⟩ + ⟨Ob⟩: to despise + s.o. (49:7c).
- בזה (ni.) ⟨pr⟩: to be despised (53:3a).
- בזה (ni.) ⟨pr⟩ + כ ⟨Aj⟩: to be despised + as (53:3e).

- בזז (qal) ⟨pr⟩: to rob (42:24b*).
- בזז (pqal) ⟨pr⟩: to be robbed (42:22a*).

- בחר (qal) ⟨Pr⟩: to choose (43:10d).
- בחר (qal) ⟨PO⟩: to choose + s.o. (41:8d, 9e; 49:7j).
- בחר (qal) ⟨PO⟩ + ב ⟨Lo⟩: to choose + s.o. + in (48:10c).
- בחר (qal) ⟨Pr⟩ + ⟨Ob⟩: to choose + sth. (40:20d).
- בחר (qal) ⟨Pr⟩ + ב ⟨Co⟩: to choose + s.o. (41:24d; 44:1d, 2f).

- בטח (qal) ⟨Pr⟩ + ב ⟨Co⟩: to trust + in (47:10a; 50:10e).
- בטח (qal) ⟨pr⟩ + ב ⟨Co⟩: to trust + in (42:17c).

- בין (qal) ⟨Pr⟩: to understand (44:18b).
- בין (qal) ⟨Pr⟩ + כי ⟨Ob⟩: to understand + that (43:10g).
- בין (hitpol.) ⟨Pr⟩ + ⟨Ob⟩: to consider + sth. (43:18b).
- בין (hitpol.) ⟨Pr⟩ + אשר ⟨Ob⟩: to consider + that (52:15h).
- בין (hi.) ⟨PO⟩: to instruct + s.o. (40:14b).
- בין (hi.) ⟨Pr⟩ + ⟨Ob⟩: to understand + sth. (40:21d).

- בלה (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to wear out + like (50:9d; 51:6d).

- בלע (pi.) ⟨po⟩: to devour + s.o. (49:19c*).

– בנה (qal) ⟨Pr⟩: to rebuild + sth. (45:13c).
– בנה (ni.) ⟨Pr⟩: to be rebuilt (44:26f; 44:28e).

– בעל (qal) ⟨po⟩: to marry + s.o. (54:5a).
– בעל (pqal) ⟨pr⟩: to be married (54:1g*).

– בער (qal) ⟨Pr⟩ + ב ⟨Co⟩: to burn + s.o. (42:25d; 43:2g).
– בער (pi.) ⟨Pr⟩: to burn, kindle (40:16b; 44:15b; 50:11f).

– בקע (qal) ⟨Pr⟩ + ⟨Ob⟩: to split + sth. (48:21d).

– בקשׁ (pi.) ⟨PO⟩: to seek + s.o. (41:12a).
– בקשׁ (pi.) ⟨PO⟩ + ⟨Aj⟩: to seek + s.o. + in chaos (45:19c).
– בקשׁ (pi.) ⟨pr⟩ + ⟨Ob⟩: to seek + s.o./sth. (41:17a; 51:1c).
– בקשׁ (pi.) ⟨Pr⟩ + ל ⟨Sc⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to seek out + for oneself + s.o. + to do (40:20e).

– ברא (qal) ⟨PO⟩: to create + s.o./sth. (41:20f; 45:8g).
– ברא (qal) ⟨po⟩: to create + s.o. (43:1a*).
– ברא (qal) ⟨Pr⟩ + ⟨Ob⟩: to create + s.o./sth. (40:26c; 45:12b; 54:16aQK).
– ברא (qal) ⟨pr⟩ + ⟨Ob⟩: to create + s.o./sth. (40:28d; 42:5b; 43:15a*; 45:7b, 7d, 18b).
– ברא (qal) ⟨PO⟩ + ל ⟨Aj⟩: to create + s.o. + for (43:7c).
– ברא (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to create + s.o. + to do (54:16d).
– ברא (qal) ⟨PO⟩ + ⟨Ob⟩: to create + sth. + sth. (45:18g).
– ברא (ni.) ⟨Pr⟩ + ⟨Ti⟩: to be created + now (48:7a).
– ברא (ni.) ⟨Pr⟩ + מן ⟨Ti⟩: to be created + in ([48:7b]).

– ברח (qal) ⟨Pr⟩ + מן ⟨Co⟩: to flee + from (48:20b).

– ברך (pi.) ⟨PO⟩: to bless + s.o. (51:2e).

– ברר (pqal) ⟨pr⟩: to be polished (49:2c*).
– ברר (ni.) ⟨Pr⟩: to purify oneself (52:11f).

– בשׂר (pi.) ⟨pr⟩: to bring tidings (41:27d*; 52:7a*).
– בשׂר (pi.) ⟨pr⟩ + ⟨Ob⟩: to bring tidings + to (40:9b, 9d).
– בשׂר (pi.) ⟨pr⟩ + ⟨Ob⟩: to bring + good tidings (52:7c).

– גאל (qal) ⟨PO⟩: to redeem + s.o. (43:1f; 44:22d).
– גאל (qal) ⟨po⟩: to redeem + s.o. (41:14f; 43:14a*; 44:6a*, 24a*; 47:4a; 48:17a*; 49:26d*; 54:5c, 8c*).
– גאל (qal) ⟨Pr⟩ + ⟨Ob⟩: to redeem + s.o./sth. (44:23j; 48:20g; 52:9e).
– גאל (qal) ⟨pr⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to redeem + s.o. + by doing (49:7b).
– גאל (pqal) ⟨pr⟩: to be redeemed (51:10d*).
– גאל (ni.) ⟨Pr⟩ + ב ⟨Aj⟩: to be redeemed + for (52:3c).

– גבה (qal) ⟨Pr⟩: to be high (52:13d).
– גבה (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to be higher + than (55:9a, 9b, [9c]).

– גבר (hit.) ⟨Pr⟩ + על ⟨Aj⟩: to show oneself mighty + against (42:13e).

– גדל (pi.) ⟨Pr⟩: to make grow (44:14e).
– גדל (pi.) ⟨Pr⟩: to bring up (51:18d).
– גדל (pi.) ⟨Pr⟩ + ⟨Ob⟩: to bring up + s.o. (49:21f).
– גדל (hi.) ⟨Pr⟩ + ⟨Ob⟩: to magnify + sth. (42:21b).

– גדע (pi.) ⟨Pr⟩ + ⟨Ob⟩: to cut through + sth. (45:2d).

– גור I (qal) ⟨Pr⟩ + ⟨Lo⟩: to reside as aliens + there (52:4c).

– גור II (qal) ⟨Pr⟩ + inf. abs. גור II (qal) ⟨Mo⟩: to stir up strife + actually (54:15a).
– גור II (qal) ⟨pr⟩ + את ⟨Co⟩: to stir up strife + with (54:15c).

– גזז (qal) ⟨po⟩: to be shearer + of (53:7g*).

– גזר (ni.) ⟨Pr⟩ + מן ⟨Co⟩: to be cut off + from (53:8c).

– גיל (qal) ⟨Pr⟩: to rejoice (49:13c).
– גיל (qal) ⟨Pr⟩ + ב ⟨Co⟩: to rejoice + in (41:16d).

– גלה (qal) ⟨pr⟩: to go into exile (49:21d).
– גלה (ni.) ⟨Pr⟩: to show oneself (49:9d).
– גלה (ni.) ⟨Pr⟩: to be revealed, uncovered (40:5a; 47:3a).
– גלה (ni.) ⟨Pr⟩ + על ⟨Co⟩: to be revealed + to (53:1b).
– גלה (pi.) ⟨Pr⟩ + ⟨Ob⟩: to uncover + sth. (47:2c, 2e).

– גער (qal) ⟨Pr⟩ + ב ⟨Co⟩: to rebuke + s.o. (54:9f).

– דבר (qal) ⟨pr⟩ + ⟨Ob⟩: to speak + sth. (45:19e).
– דבר (pi.) ⟨Pr⟩: to speak (40:5c, 27c; 41:1e; 46:11c; 48:15b).
– דבר (pi.) ⟨pr⟩: to speak (52:6d).
– דבר (pi.) ⟨Pr⟩ + ב ⟨Aj⟩: to speak + in (45:19a).
– דבר (pi.) ⟨Pr⟩ + ב ⟨Aj⟩ + מן ⟨Ti⟩: to speak + in + from (48:16c).
– דבר (pi.) ⟨Pr⟩ + על־לב ⟨Co⟩: to speak + to the heart (40:2a).

– דוש (qal) ⟨Pr⟩ + ⟨Ob⟩: to thresh + sth. (41:15b).

– דכא (pi.) ⟨PO⟩: to crush + s.o. (53:10b).
– דכא (pu.) ⟨pr⟩ + מן ⟨Aj⟩: to be crushed + for (53:5b).

– דמה (qal) ⟨Pr⟩: to be alike (46:5d).
– דמה (pi.) ⟨PO⟩ + אל ⟨Co⟩: to compare + s.o. + to (40:25a).
– דמה (pi.) ⟨Pr⟩ + ⟨Ob⟩ + אל ⟨Co⟩: to compare + s.o. + to (40:18a).
– דמה (pi.) ⟨PO⟩ + ל ⟨Co⟩: to liken + s.o. + to (46:5a).

– דעך (qal) ⟨Pr⟩: to extinguish (43:17d).

– דקק (qal) ⟨Pr⟩: to crush (41:15c).

– דרך (hi.) ⟨PO⟩ + ב ⟨Co⟩: to guide + s.o. + on (42:16e).
– דרך (hi.) ⟨po⟩ + ב ⟨Co⟩: to guide + s.o. + in (48:17e).

– דרשׁ (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב-inf. cs. ⟨Aj⟩: to seek + s.o. + while (55:6a).

– הבר (qal) ⟨Pr⟩ + ⟨Ob⟩: to divide + heavens (47:13dK).
– הבר (qal) ⟨pr⟩ + ⟨Ob⟩: to divide + heavens (47:13dQ).

– הלך (qal) ⟨Pr⟩: to walk, go, come (40:31e; 48:17f; 55:1e, 1h).
– הלך (qal) ⟨Pr⟩ + ⟨Aj⟩: to walk + in darkness (50:10c).
– הלך (qal) ⟨Pr⟩ + אחר ⟨Aj⟩: to go + behind (45:14d).
– הלך (qal) ⟨Pr⟩ + אל ⟨Co⟩: to come + to (55:3b).
– הלך (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to walk + in (50:11d, [11e]).
– הלך (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to go + in (52:12b).
– הלך (qal) ⟨Pr⟩ + ב ⟨Aj⟩ + ⟨Aj⟩: to go + in + together (45:16c).
– הלך (qal) ⟨Pr⟩ + ב ⟨Co⟩: to walk + in (42:24f).
– הלך (qal) ⟨Pr⟩ + ב ⟨Co⟩: to go + into (46:2e).
– הלך (qal) ⟨pr⟩ + ב ⟨Co⟩: to walk + on (42:5g).
– הלך (qal) ⟨Pr⟩ + במו ⟨Co⟩: to walk + through (43:2e).
– הלך (qal) ⟨Pr⟩ + ל ⟨Co⟩: to come + to (55:1b).
– הלך (qal) ⟨Pr⟩ + לפני ⟨Aj⟩: to go + before (45:2a).
– הלך (qal) ⟨pr⟩ + לפני ⟨Aj⟩: to go + before (52:12c).
– הלך (hi.) ⟨PO⟩: to lead + s.o. (48:21b).
– הלך (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Co⟩: to lead + s.o. + on (42:16a).

– הלל I (hit.) ⟨Pr⟩: to glory (45:25b).
– הלל I (hit.) ⟨Pr⟩ + ב ⟨Co⟩: to glory + in (41:16e).

– הלל II (po.) ⟨Pr⟩ + ⟨Ob⟩: to make a fool of + s.o. (44:25b).

– הלם (qal) ⟨pr⟩ + ⟨Ob⟩: to strike + sth. (41:7b*).

– המה (qal) ⟨Pr⟩: to roar (51:15c).

– הרס (pi.) ⟨po⟩: to destroy + s.o. (49:17b*).

– זוב (qal) ⟨Pr⟩: to gush out (48:21e).

– זול (qal) ⟨pr⟩ + ⟨Ob⟩ + מן ⟨Aj⟩: to lavish + sth. + from (46:6a).

– זכר (qal) ⟨Pr⟩ + ⟨Ob⟩: to remember + sth. (43:18a, 25d; 44:21a; 46:8a, 9a; 47:7d; 54:4f).
– זכר (hi.) ⟨PO⟩: to remind + s.o. (43:26a).
– זכר (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to make mention + of + from (49:1g).
– זכר (hi.) ⟨Pr⟩ + ב ⟨Co⟩: to invoke + s.o. (48:1f).

– זרה (qal) ⟨PO⟩: to winnow + sth. (41:16a).

– זרע (qal) ⟨pr⟩: to sow (55:10g*).
– זרע (pu.) ⟨Pr⟩: to be sown (40:24b).

– חבא (hi.) ⟨PO⟩ + ב ⟨Co⟩: to keep hidden + s.o. + in (49:2b).
– חבא (ho.) ⟨Pr⟩ + ב ⟨Co⟩: to be hidden + in (42:22c).

– חבל (pi.) ⟨Pr⟩: to ravage (54:16e).

– חוה (hiš.) ⟨Pr⟩: to bow down (44:15h, 17c; 46:6f).
– חוה (hiš.) ⟨Pr⟩ + אף ⟨Ob⟩ + ⟨Co⟩ + ל ⟨Aj⟩: to bow down + with face + to + before (49:23c).
– חוה (hiš.) ⟨Pr⟩ + אל ⟨Co⟩: to bow down + to (45:14f).
– חוה (hiš.) ⟨Pr⟩ + למען ⟨Aj⟩: to bow down + because of (49:7g).

– חזה (qal) ⟨Pr⟩ + ⟨Ob⟩: to observe + sth. (48:6b).
– חזה (qal) ⟨pr⟩ + ב ⟨Co⟩: to gaze + at (47:13e).

– חזק (qal) ⟨Pr⟩: to be strong (41:6c).
– חזק (pi.) ⟨PO⟩ + ב ⟨Aj⟩: to fasten + sth. + with (41:7e).
– חזק (pi.) ⟨Pr⟩ + את ⟨Ob⟩: to encourage + s.o. (41:7a, [7b]).
– חזק (pi.) ⟨Pr⟩ + ⟨Ob⟩: to strengthen + sth. (54:2e).
– חזק (hi.) ⟨pr⟩ + ⟨Ob⟩: to hold + sth. (41:13b).
– חזק (hi.) ⟨PO⟩ + מן ⟨Co⟩: to take + s.o. + from (41:9a).
– חזק (hi.) ⟨Pr⟩ + ב ⟨Co⟩: to take + by (42:6b).
– חזק (hi.) ⟨pr⟩ + ב ⟨Co⟩: to take + by (51:18c*).
– חזק (hi.) ⟨Pr⟩ + ב ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to take hold + of + to do (45:1b).

– חטא (qal) ⟨Pr⟩: to sin (43:27a).
– חטא (qal) ⟨Pr⟩ + ל ⟨Co⟩: to sin + against (42:24d).

– חטם (qal) ⟨Pr⟩ + ל ⟨Aj⟩ [+ למען ⟨Aj⟩] + ל-inf. cs. ⟨Aj⟩: to restrain oneself + for [+ for the sake of] + so as (48:9b).

– חיה (qal) ⟨Pr⟩: to live (55:3d).

– חיל (qal) ⟨Pr⟩: to be in labour (54:1f).
– חיל (qal) ⟨Pr⟩ + מה ⟨Ob⟩: to be in labour + with what (45:10d).
– חיל (pol.) ⟨PO⟩: to give birth + s.o. (51:2c).

– חלה (hi.) ⟨Pr⟩: to make sick (53:10c).

– חלל I (ni.) ⟨Pr⟩: to be profaned (48:11c).
– חלל I (pi.) ⟨Pr⟩ + ⟨Ob⟩: to profane + s.o./sth. (43:28a; 47:6b).

– חלל II (po.) ⟨pr⟩ + ⟨Ob⟩: to pierce + s.o. (51:9h).
– חלל II (poa) ⟨pr⟩ + מן ⟨Aj⟩: to be pierced + for (53:5a).

– חלף (hi.) ⟨Pr⟩ + ⟨Ob⟩: to renew + sth. (40:31a; 41:1c).

– חלק I (pi.) ⟨Pr⟩ + ל ⟨Co⟩ + ב ⟨Aj⟩: to allot a portion + to + among (53:12a).
– חלק I (pi.) ⟨Pr⟩ + ⟨Ob⟩ + את ⟨Co⟩: to divide + sth. + with (53:12b).

– חלק II (hi.) ⟨pr⟩ + ⟨Ob⟩: to smooth + with (41:7b*).

– חמד (qal) ⟨PO⟩: to desire + s.o. (53:2g).
– חמד (pqal) ⟨po⟩: to be beloved + by (44:9c*).

– חמם (qal) ⟨Pr⟩: to warm oneself (44:15d, 16e, 16g; 47:14e).

– חסר (qal) ⟨Pr⟩ + ⟨Ob⟩: to lack + sth. (51:14d).

– חפץ (qal) ⟨Pr⟩: to please (55:11e).
– חפץ (qal) ⟨Pr⟩ + inf. cs. ⟨Co⟩: to be pleased + to do (53:10a).
– חפץ (qal) ⟨Pr⟩ + למען ⟨Aj⟩ + verb ⟨Co⟩: to be pleased + for the sake of + to do (42:21a).

– חפר (hi.) ⟨Pr⟩: to be disgraced (54:4d).

– חצב (pu.) ⟨Pr⟩: to be hewn (51:1e).
– חצב (hi.) ⟨pr⟩ + ⟨Ob⟩: to cut to pieces + s.o. (51:9g).

– חקק (qal) ⟨PO⟩ + על ⟨Aj⟩: to mark out + s.o. + in (49:16a).

– חרב (qal) ⟨Pr⟩: to be dry (44:27b).
– חרב (hi.) ⟨po⟩: to lay waste + s.o. (49:17b*).
– חרב (hi.) ⟨Pr⟩ + ⟨Ob⟩: to lay waste + sth. (42:15a).
– חרב (hi.) ⟨pr⟩ + ⟨Ob⟩: to dry up + sth. (51:10b).
– חרב (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to dry up + sth. + by (50:2h).

– חרד (qal) ⟨Pr⟩: to tremble (41:5c).

– חרה (ni.) ⟨pr⟩ + ב ⟨Co⟩: to be angry + with (41:11c; 45:24f).

– חרשׁ I (hi.) ⟨Pr⟩ + אל ⟨Co⟩: to listen in silence + to (41:1a).
– חרשׁ I (hi.) ⟨Pr⟩: to keep silent (42:14b).

– חרשׁ II (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Aj⟩: to carve + sth. + with (44:12a[3]).

– חשׂך (qal) ⟨Pr⟩: to hold back (54:2c).

– חשׂף (qal) ⟨Pr⟩ + ⟨Ob⟩: to strip off + sth. (47:2d).
– חשׂף (qal) ⟨Pr⟩ + את ⟨Ob⟩ + ל ⟨Aj⟩: to bare + sth. + in (52:10a).

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[3] Cf. Young 1972: 174.

– חשׁב (qal) ⟨PO⟩: to esteem + s.o. (53:3f).
– חשׁב (qal) ⟨PO⟩ + ⟨Ob⟩: to account + s.o. + sth. (53:4d).
– חשׁב (ni.) ⟨Pr⟩ + כ ⟨Co⟩: to be accounted + as (40:15b).
– חשׁב (ni.) ⟨Pr⟩ + מן ⟨Co⟩ + ל ⟨Aj⟩: to be accounted + less + to (40:17b).

– חשׁה (hi.) ⟨Pr⟩ + מן ⟨Ti⟩: to hold s.o.'s peace + for (42:14a).

– חתת (ni.) ⟨Pr⟩: to be broken (51:6g).
– חתת (ni.) ⟨Pr⟩ + מן ⟨Co⟩: to be terrified + by (51:7f).

– טול (ni.) ⟨Pr⟩: to be scattered (40:15d).[4]

– טחח (qal) ⟨Pr⟩ [+ ⟨Ob⟩] + מן-inf. cs. ⟨Aj⟩: to coat over [+ s.o.] + that not (44:18c).

– טחן (qal) ⟨Pr⟩ + ⟨Ob⟩: to grind + sth. (47:2b).

– טפח (pi.) ⟨Pr⟩ + ⟨Ob⟩: to spread out + sth. (48:13b).

– יבל (ho.) ⟨Pr⟩ + ל ⟨Co⟩: to be led + to (53:7e).
– יבל (ho.) ⟨Pr⟩ + ב ⟨Aj⟩: to be led + in (55:12b).

– יבשׁ (qal) ⟨Pr⟩: to wither (40:7a, 8a, 24e).
– יבשׁ (hi.) ⟨Pr⟩ + ⟨Ob⟩: to dry up + sth. (42:15b, 15d; 44:27c).

– יגה (hi.) ⟨po⟩: to torment + s.o. (51:23a*).

– יגע (qal) ⟨Pr⟩: to grow weary (40:28f, 30b, 31d; 47:15b).
– יגע (qal) ⟨Pr⟩ + ב ⟨Co⟩: to be weary + with (43:22c).
– יגע (qal) ⟨Pr⟩ + ב ⟨Co⟩ + מן ⟨Ti⟩: to be weary + with + from (47:12b).
– יגע (qal) ⟨Pr⟩ + ל ⟨Aj⟩: to labour + in (49:4b).
– יגע (hi.) ⟨PO⟩ + ב ⟨Aj⟩: to weary + s.o. + with (43:23d, 24d).

– ידע (qal) ⟨Pr⟩: to know, understand (40:21a, 28a; 41:20b, 26b; 42:16b, 16d, 25c; 43:10e; 44:8h, 9f, 18a; 45:20e; 47:11h; 48:8b; 55:5b).
– ידע (qal) ⟨PO⟩: to know + s.o./sth. (43:19c; 45:4d, 5e; 48:6g, 7e; 55:5e).
– ידע (qal) ⟨Pr⟩ + ⟨Ob⟩: to know + sth. (41:22h; 47:8h; 52:6a).
– ידע (qal) ⟨Pr⟩ + verb ⟨Ob⟩: to know + that (48:8d).
– ידע (qal) ⟨Pr⟩ + inf. cs. ⟨Co⟩: to know + how to do (47:11b).
– ידע (qal) ⟨Pr⟩ + ל-inf. cs. ⟨Co⟩: to know + how to do (50:4b).
– ידע (qal) ⟨Pr⟩ + כי ⟨Ob⟩: to know + that (41:23c; 45:3b; 49:23e, 26c; 50:7d).
– ידע (qal) ⟨PS⟩ + כי ⟨Ob⟩: to know + that (48:4a).
– ידע (qal) ⟨Pr⟩ + כי ⟨Ob⟩ + ב ⟨Ti⟩: to know + that + in ([52:6b]).
– ידע (qal) ⟨Pr⟩ + כי ⟨Ob⟩ + מן ⟨Aj⟩: to know + that + from (45:6a).
– ידע (qal) ⟨pr⟩ + ⟨Ob⟩: to know + sth. (51:7b).

[4] Cf. Koole 1997: 97.

– ידע (pqal) ⟨pr⟩ + ⟨Aj⟩: to be acquainted + with (53:3d).
– ידע (hi.) ⟨PO⟩: to make known + s.o. (40:13c).
– ידע (hi.) ⟨PO⟩ + ⟨Ob⟩: to make known + s.o. + sth. (40:14e).
– ידע (hi.) ⟨pr⟩ + ל ⟨Ti⟩: to predict + at (47:13f).

– יחל (pi.) ⟨Pr⟩ + אל ⟨Co⟩: to wait + for (51:5e).
– יחל (pi.) ⟨Pr⟩ + ל ⟨Co⟩: to wait + for (42:4d).

– יטב (hi.) ⟨Pr⟩: to do good (41:23e).

– יכל (qal) ⟨Pr⟩ + inf. cs. ⟨Co⟩: to be able + to do (46:2c; 47:11e, 12c).

– ילד (qal) ⟨Pr⟩: to bear (51:18b; 54:1c).
– ילד (qal) ⟨pr⟩: to be in labour (42:14d*).
– ילד (qal) ⟨Pr⟩ + את ⟨Ob⟩ + ל ⟨Aj⟩: to bear + s.o. + for (49:21b).
– ילד (hi.) ⟨PO⟩: to bring forth + sth. (55:10e).
– ילד (hi.) ⟨Pr⟩ + מה ⟨Ob⟩: to beget + sth. (45:10b).

– ילל (hi.)[5] ⟨Pr⟩: to mock (52:5d).

– ינה (hi.) ⟨po⟩: to oppress + s.o. (49:26a*).

– ינק (hi.) ⟨ps⟩: to be nursing mother + of (49:23b*).

– יסד (qal) ⟨PO⟩ + ב ⟨Aj⟩: to found + s.o. + with (54:11e).
– יסד (qal) ⟨Pr⟩ + ⟨Ob⟩: to found + sth. (48:13a; 51:16d).
– יסד (qal) ⟨pr⟩ + ⟨Ob⟩: to found + sth. (51:13c).
– יסד (ni.) ⟨Pr⟩ + ⟨Aj⟩: to be founded + like (44:28f).

– יסף (hi.) ⟨Pr⟩ + verb ⟨Co⟩: to continue + to do (47:1g, 5d; 52:1g).
– יסף (hi.) ⟨Pr⟩ + ל-inf. cs. ⟨Co⟩: to continue + to do (51:22e).

– יעל (hi.) ⟨Pr⟩: to profit (44:9c, 10c; 47:12d; 48:17d).

– יעף (qal) ⟨Pr⟩: to faint (40:28e, 30a, 31f; 44:12d).

– יעץ (qal) ⟨pr⟩: to counsel (41:28d*).
– יעץ (ni.) ⟨Pr⟩ + ⟨Aj⟩: to take counsel + together (45:21c).
– יעץ (ni.) ⟨pr⟩ + את ⟨Co⟩: to consult + with (40:14a).

– יצא (qal) ⟨Pr⟩: to go out (49:9b; 51:5b).
– יצא (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to go out + in (52:12a; 55:12a).
– יצא (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to go forth + like (42:13a).
– יצא (qal) ⟨Pr⟩ + מן ⟨Co⟩: to go out + from (48:1d, 3b, 20a; 49:17b; 52:11c, 11e; 55:11b).

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5 Cf. GKC § 70^{d}.

– יצא (qal) ⟨Pr⟩ + מן ⟨Co⟩ + ⟨Aj⟩: to go out + from + in righteousness (45:23b).
– יצא (qal) ⟨Pr⟩ + מן־את ⟨Co⟩: to go out + from (51:4f).
– יצא (hi.) ⟨PO⟩ + עד ⟨Co⟩: to send out + sth. + to (48:20e).
– יצא (hi.) ⟨Pr⟩ + ⟨Ob⟩: to bring out + s.o. (43:8a, [8c]).
– יצא (hi.) ⟨pr⟩ + ⟨Ob⟩: to bring out + sth. (43:17a).
– יצא (hi.) ⟨pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to bring out + sth. + by (40:26d).
– יצא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to bring forth + sth. + in (42:3d).
– יצא (hi.) ⟨pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to bring forth + sth. + for (54:16c).
– יצא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to bring forth + sth. + to (42:1f).
– יצא (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩: to bring out + s.o. + from (42:7b, [7c]).

– יצק (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Co⟩: to pour + sth. + on (44:3a, [3b], 3c, [3d]).

– יצר (qal) ⟨Pr⟩: to form (46:11e).
– יצר (qal) ⟨pr⟩: to form (41:25e*).
– יצר (qal) ⟨PO⟩: to form + s.o. (43:7d; 44:21e).
– יצר (qal) ⟨PO⟩ + ב ⟨Aj⟩: to form + sth. + with (44:12c).
– יצר (qal) ⟨PO⟩ + ל-inf. cs. ⟨Aj⟩: to form + sth. + to do (45:18i).
– יצר (qal) ⟨po⟩: to form + s.o. (43:1c*; 45:9a*, 9c*, 11a*).
– יצר (qal) ⟨po⟩ + מן ⟨Ti⟩: to form + s.o. + from (44:2a*, 24a*).
– יצר (qal) ⟨po⟩ + מן ⟨Ti⟩ + ל ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to form + s.o. + from + to + to do (49:5b).
– יצר (qal) ⟨Pr⟩ + ⟨Ob⟩: to form + sth. (44:10a).
– יצר (qal) ⟨pr⟩ + ⟨Ob⟩: to form + sth. (44:9a; 45:7a, 18a).
– יצר (qal) ⟨Pr⟩ + ל ⟨Sc⟩: to form + for oneself (43:21b).
– יצר (ni.) ⟨Pr⟩ + לפני ⟨Ti⟩: to be formed + before (43:10i).
– יצר (ho.) ⟨Pr⟩ + על ⟨Aj⟩: to form + against (54:17b).

– יקר (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to be precious + in (43:4a).

– ירא (qal) ⟨Pr⟩: to fear (40:9f; 41:5b, 10a, 13d, 14a, 23hK; 43:1e, 5a; 44:2c; 54:4a, 14c).
– ירא (qal) ⟨Pr⟩ + ⟨Ob⟩: to fear + sth. (51:7e).
– ירא (qal) ⟨pr⟩ + ⟨Ob⟩: to fear + s.o. (50:10a).
– ירא (qal) ⟨Pr⟩ + מן ⟨Co⟩: to be afraid + of (51:12e, [12g]).

– ירד (qal) ⟨Pr⟩: to go down (47:1a).
– ירד (qal) ⟨pr⟩ + ⟨Co⟩: to go down + to (42:10c*).
– ירד (qal) ⟨Pr⟩ + ⟨Co⟩ + ב ⟨Ti⟩ + ל-inf. cs. ⟨Aj⟩: to go down + to + in + to do (52:4b).
– ירד (qal) ⟨Pr⟩ + מן ⟨Co⟩: to go down + from (55:10b).
– ירד (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Aj⟩ + ב ⟨Aj⟩: to bring down + s.o. + as + in (43:14c).[6]

– ירהּ (qal) see רהה (qal).

– ירשׁ (qal) ⟨Pr⟩ + ⟨Ob⟩: to possess + sth. (54:3b).

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[6] Cf. Mulder 1978: 149.

– ישב (qal) ⟨Pr⟩: to inhabit (40:22e; 42:11b; 45:18h; 49:20d).
– ישב (qal) ⟨Pr⟩: to sit (52:2c).
– ישב (qal) ⟨pr⟩: to inhabit (49:19b*).
– ישב (qal) ⟨po⟩: to inhabit + sth. (40:22b*; 42:10d*; 51:6e*).
– ישב (qal) ⟨Pr⟩ + ⟨Ob⟩: to inhabit + sth. (44:13f).
– ישב (qal) ⟨pr⟩ + ⟨Ob⟩: to inhabit + sth. (42:7c*, 11c*).
– ישב (qal) ⟨Pr⟩ + ל ⟨Co⟩: to sit + on (47:1d).
– ישב (qal) ⟨Pr⟩ + נגד ⟨Aj⟩: to sit + in front of (47:14g).
– ישב (qal) ⟨Pr⟩ + על ⟨Co⟩: to sit + in (47:1b).
– ישב (qal) ⟨pr⟩ + על ⟨Co⟩: to sit + on (40:22a).
– ישב (qal) ⟨Pr⟩ + ⟨Aj⟩: to sit + in silence (47:5a).
– ישב (qal) ⟨Pr⟩ + ⟨Aj⟩: to sit + as a widow (47:8g).
– ישב (qal) ⟨pr⟩ + ל ⟨Aj⟩: to sit + securely (47:8c).
– ישב (hi.) ⟨Pr⟩ + ⟨Ob⟩: to inhabit + sth. (54:3c).
– ישב (ho.) ⟨Pr⟩: to be inhabited (44:26d).

– ישע (ni.) ⟨Pr⟩: to be saved (45:22b).
– ישע (ni.) ⟨Pr⟩ + ב ⟨Co⟩ + ⟨Aj⟩: to be saved + by + with (45:17a).
– ישע (hi.) ⟨Pr⟩: to save (43:12b; 45:20h).
– ישע (hi.) ⟨pr⟩: to save (43:11c*; 45:15d, 21h*).
– ישע (hi.) ⟨po⟩: to save + s.o. (43:3a*; 47:15e*; 49:26d*).
– ישע (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to save + s.o. (49:25e).
– ישע (hi.) ⟨PO⟩ + מן ⟨Co⟩: to save + s.o. + from (46:7h; 47:13c).

– ישר (pi.) ⟨Pr⟩ + ⟨Ob⟩: to make straight + sth. (45:2bQ, 13b).
– ישר (pi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to make straight + sth. + in (40:3c).
– ישר (hi.) ⟨Pr⟩ + ⟨Ob⟩: to make straight + sth. (45:2bK).

– כבד (ni.) ⟨Pr⟩: to be honoured (43:4b).
– כבד (ni.) ⟨Pr⟩ + ב ⟨Aj⟩: to be honoured + in (49:5e).
– כבד (pi.) ⟨PO⟩: to honour + s.o. (43:20a).
– כבד (pi.) ⟨PO⟩ + ⟨Aj⟩: to honour + s.o. + with (43:23b).
– כבד (hi.) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Aj⟩: to make heavy + sth. + on (47:6e).

– כבה (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to be quenched + like (43:17e).
– כבה (pi.) ⟨PO⟩: to quench + sth. (42:3c).

– כהה (qal) ⟨Pr⟩: to grow faint (42:4a).

– כוה (ni.) ⟨Pr⟩: to be burned (43:2f).

– כול (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to enclose + in (40:12c).

– כון (pol.) ⟨PO⟩: to establish + sth. (45:18f).
– כון (pol.) ⟨Pr⟩ + ל-inf. cs. ⟨Co⟩: to set oneself + to do (51:13e).
– כון (hitpol.) ⟨Pr⟩ + ב ⟨Aj⟩: to be established + in (54:14a).
– כון (hi.) ⟨Pr⟩ + ⟨Ob⟩: to set up + sth. (40:20f).

– כלא (qal) ⟨Pr⟩: to withhold (43:6d).

– כלה (pi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to spend + sth. + for (49:4c).

– כלם (ni.) ⟨Pr⟩: to be humiliated (41:11b; 45:16b; 50:7b; 54:4c).
– כלם (ni.) ⟨Pr⟩ + עד ⟨Ti⟩: to be humiliated + to (45:17c).

– כנה (pi.) ⟨PO⟩: to call by name + s.o. (45:4c).
– כנה (pi.) ⟨Pr⟩ + ב־שם ⟨Co⟩: to adopt + a name (44:5e).

– כסה (pi.) ⟨PO⟩ + ב ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to cover + s.o. + in + by doing (51:16b).

– כפר (pi.) ⟨PO⟩: to ward off + sth. (47:11f).

– כרע (qal) ⟨Pr⟩: to bow down (46:1a, 2b).
– כרע (qal) ⟨Pr⟩ + ל ⟨Co⟩: to bow down + to (45:23d).

– כרת (qal) ⟨Pr⟩ + ברית ⟨Ob⟩ + ל ⟨Co⟩: to make + a covenant + with (55:3e).
– כרת (qal) ⟨Pr⟩ + ל ⟨Sc⟩ + ⟨Ob⟩: to cut down + for oneself + sth. (44:14a).
– כרת (ni.) ⟨Pr⟩: to be cut off (48:19c; 55:13d).
– כרת (hi.) ⟨PO⟩: to cut off + s.o. (48:9c).

– כשל (ni.) ⟨Pr⟩ + inf. abs. כשל (qal) ⟨Mo⟩: to stumble + surely (40:30c).

– כתב (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to record + sth. + for (44:5d).

– לאה (ni.) ⟨Pr⟩ + ב ⟨Aj⟩: to wear out oneself + with (47:13a).

– לבשׁ (qal) ⟨Pr⟩ + ⟨Ob⟩: to put on + sth. (51:9c; 52:1c, 1e).
– לבשׁ (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to put on + s.o. + as (49:18g).
– לבשׁ (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Ob⟩: to clothe + sth. + with (50:3a).

– להט (pi.) ⟨PO⟩ + מן ⟨Aj⟩: to set on fire + s.o. + all around (42:25b).

– לחך (pi.) ⟨Pr⟩ + ⟨Ob⟩: to lick + sth. (49:23d).

– ליץ (hi.) ⟨ps⟩: to be a spokesman + of (43:27b*).

– למד (pi.) ⟨PO⟩ + ⟨Ob⟩: to teach + s.o. + sth. (40:14d).
– למד (pi.) ⟨PO⟩ + ב ⟨Co⟩: to instruct + s.o. + in (40:14c).
– למד (pi.) ⟨po⟩ + ל-inf. cs. ⟨Aj⟩: to teach + s.o. + to do (48:17c).

– לקח (qal) ⟨Pr⟩ + ⟨Ob⟩: to take + sth. (44:14b; 47:2a).
– לקח (qal) ⟨Pr⟩ + נקם ⟨Ob⟩: to take + vengeance (47:3c).
– לקח (qal) ⟨Pr⟩ + מן ⟨Co⟩: to take + from (44:15c).
– לקח (qal) ⟨Pr⟩ + את ⟨Ob⟩ + מן ⟨Co⟩: to take + sth. + from (51:22c).
– לקח (qal) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩ + ב ⟨Aj⟩: to receive + sth. + from + for (40:2e).

– לקח (pqal) ⟨Pr⟩: to be taken (49:25b).
– לקח (pqal) ⟨Pr⟩ + ⟨Aj⟩: to be taken + for nothing (52:5c).
– לקח (pqal) ⟨Pr⟩ + מן ⟨Co⟩: to be taken + from (49:24a; 53:8a).

– מאס (qal) ⟨PO⟩: to cast off + s.o. (41:9f).
– מאס (ni.) ⟨PO⟩: to be cast off (54:6c).

– מדד (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to measure + sth. + in (40:12a).

– מהר (pi.) ⟨Pr⟩: to hasten (49:17a).
– מהר (pi.) ⟨Pr⟩ + ל-inf. cs. ⟨Co⟩: to hasten + to do (51:14a).

– מוט (qal) ⟨Pr⟩: to move (54:10b, 10d).
– מוט (ni.) ⟨Pr⟩: to be moved (40:20g; 41:7f).

– מושׁ (qal) ⟨Pr⟩: to depart (54:10a).
– מושׁ (qal) ⟨Pr⟩ + מן ⟨Co⟩: to move + from (46:7e).
– מושׁ (qal) ⟨Pr⟩ + מן־את ⟨Co⟩: to depart + from (54:10c).

– מות (qal) ⟨Pr⟩: to die (51:12f).
– מות (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to die + of (50:2l).
– מות (qal) ⟨Pr⟩ + כמו ⟨Aj⟩: to die + like (51:6e).
– מות (qal) ⟨Pr⟩ + ל ⟨Aj⟩: to die + to (51:14c).

– מחא (qal) ⟨Pr⟩ + כף ⟨Ob⟩: to clap + hands (55:12d).

– מחה (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to blot out + sth. + like (44:22a, [22b]).
– מחה (qal) ⟨pr⟩ + ⟨Ob⟩ + למען ⟨Aj⟩: to blot out + sth. + for the sake of (43:25c).

– מכר (qal) ⟨Pr⟩ + את ⟨Ob⟩ + ל ⟨Aj⟩: to sell + s.o. + to (50:1e).
– מכר (ni.) ⟨Pr⟩ + ב ⟨Aj⟩: to be sold + for (50:1f).
– מכר (ni.) ⟨Pr⟩ + ⟨Aj⟩: to be sold + for nothing (52:3b).

– מלא (qal) ⟨Pr⟩: to end (40:2c).
– מלא (qal) ⟨pr⟩ + ⟨Ob⟩: to be full + of (51:20c).

– מלח (ni.) ⟨Pr⟩ + כ ⟨Aj⟩: to vanish + like (51:6c).

– מלט (ni.) ⟨Pr⟩: to be rescued (49:24b, 25c).
– מלט (pi.) ⟨Pr⟩: to rescue (46:4f).
– מלט (pi.) ⟨Pr⟩ + ⟨Ob⟩: to rescue + sth. (46:2d).

– מלך (qal) ⟨Pr⟩: to become king (52:7f).

– מנה (ni.) ⟨Pr⟩ + את ⟨Co⟩: to be numbered + with (53:12d).

– מצא (qal) ⟨PO⟩: to find + s.o. (41:12b).
– מצא (ni.) ⟨PS⟩: to be found (55:6b).

– מצא (ni.) ⟨Pr⟩ + ב ⟨Co⟩: to be found + in (51:3e).

– מצה (qal) ⟨Pr⟩: to drain (51:17g).

– מרה (qal) ⟨Pr⟩: to be rebellious (50:5b).

– מרט (qal) ⟨pr⟩: to pluck off (50:6b*).

– משל I (qal) ⟨pr⟩: to rule (49:7d*).
– משל I (qal) ⟨ps⟩: to be ruler + of (52:5d*QK).
– משל I (qal) ⟨pr⟩ + ל ⟨Co⟩: to rule + for (40:10b).

– משל II (hi.) ⟨PO⟩ [+ ל ⟨Co⟩]: to compare + s.o. [+ to] (46:5c).

– מתה (qal) ⟨PO⟩ + כ ⟨Aj⟩ + ל-inf. cs. ⟨Aj⟩: to spread out + sth. + like + to do (40:22d).

– נאה (pilel) see אוה (ni.).

– נאץ (hitpo.)[7] ⟨pr⟩ + ⟨Aj⟩ + ⟨Ti⟩: to be despised + continually + all day long (52:5f).

– נבט (hi.) ⟨Pr⟩ + אל ⟨Co⟩: to look + to (51:1d, [1f], 2a, [2b], 6b).
– נבט (hi.) ⟨Pr⟩ + ל-inf. cs. ⟨Aj⟩: to look + to do (42:18e).

– נבל (qal) ⟨Pr⟩: to fade (40:7b, 8b).

– נגד (hi.) ⟨Pr⟩: to declare (43:12a; 44:8d; 45:21a; 48:6d).
– נגד (hi.) ⟨pr⟩: to declare (41:26f*).
– נגד (hi.) ⟨PO⟩: to declare + sth. (44:7c).
– נגד (hi.) ⟨Pr⟩ + ⟨Ob⟩: to declare + sth. (41:23a; 43:9c).
– נגד (hi.) ⟨pr⟩ + ⟨Ob⟩: to declare + sth. (42:9c; 45:19f).
– נגד (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to declare + sth. (48:14d).
– נגד (hi.) ⟨Pr⟩ + מה ⟨Ob⟩: to declare + sth. (41:22f).
– נגד (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to declare + sth. + in (42:12b).
– נגד (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to declare + sth. + to (44:7h).
– נגד (hi.) ⟨PO⟩ + מן ⟨Ti⟩: to declare + sth. + from (45:21e).
– נגד (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to declare + sth. + from (48:3a).
– נגד (hi.) ⟨pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to declare + sth. + from (46:10a).
– נגד (hi.) ⟨pr⟩ + אשר ⟨Ob⟩ + מן ⟨Ti⟩: to declare + that + from ([46:10b]).
– נגד (hi.) ⟨Pr⟩ + את ⟨Ob⟩ + ל ⟨Co⟩: to declare + sth. + to (41:22b).
– נגד (hi.) ⟨Pr⟩ + ב ⟨Aj⟩: to declare + with (48:20c).
– נגד (hi.) ⟨Pr⟩ + מן ⟨Ti⟩: to declare + from (41:26a, [26c]).
– נגד (hi.) ⟨Pr⟩ + ל ⟨Co⟩: to declare + to ([41:27a], [27c]).
– נגד (hi.) ⟨Pr⟩ + ל ⟨Co⟩ + מן ⟨Ti⟩: to declare + to + from (48:5a).
– נגד (ho.) ⟨Pr⟩ + ל ⟨Co⟩ + מן ⟨Ti⟩: to be declared + to + from (40:21c).

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[7] Cf. GKC § 55ᵇ: 'probably a *forma mixta*'.

– נגע (qal) ⟨Pr⟩ + ⟨Ob⟩: to touch + sth. (52:11d).
– נגע (pqal) ⟨pr⟩: to be stricken (53:4d*).

– נגשׂ (ni.) ⟨Pr⟩: to be oppressed (53:7a).

– נגשׁ (qal) ⟨Pr⟩: to come near (41:1d).
– נגשׁ (qal) ⟨Pr⟩ + אל ⟨Co⟩: to come near + to (50:8e).
– נגשׁ (qal) ⟨Pr⟩ + ל ⟨Aj⟩: to make room + for (49:20c).
– נגשׁ (hit.) ⟨Pr⟩ + ⟨Aj⟩: to draw near + together (45:20c).
– נגשׁ (hi.) ⟨Pr⟩: to bring forth (41:22a; 45:21b).
– נגשׁ (hi.) ⟨Pr⟩ + ⟨Ob⟩: to bring forth + sth. (41:21c).

– נדף (ni.) ⟨pr⟩: to be driven (41:2f*).

– נהג (pi.) ⟨PO⟩: to guide + s.o. (49:10d).

– נהל (pi.) ⟨Pr⟩ + ⟨Ob⟩: to lead + sth. (40:11d).
– נהל (pi.) ⟨pr⟩ + ל ⟨Co⟩: to lead + s.o. (51:18a*).
– נהל (pi.) ⟨PO⟩ + על ⟨Co⟩: to lead + s.o. + beside (49:10e).

– נוד (qal) ⟨Pr⟩ + ל ⟨Co⟩: to grieve + with (51:19b).

– נוח (hi.) ⟨PO⟩ + תחת ⟨Aj⟩: to set + sth. + in place (46:7c).

– נוס (qal) ⟨Pr⟩: to flee away (51:11e).

– נזה (hi.) ⟨Pr⟩ + ⟨Ob⟩: to startle + s.o. (52:15a).

– נזל (qal) ⟨pr⟩: to flow (44:3b*).
– נזל (qal) ⟨Pr⟩ + ⟨Ob⟩: to flow + with (45:8c).
– נזל (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩ + ל ⟨Aj⟩: to make flow + sth. + from + for (48:21c).

– נחל (hi.) ⟨Pr⟩ + ⟨Ob⟩: to give as an inheritance + sth. (49:8g).

– נחם (pi.) ⟨Pr⟩: to comfort (40:1a).
– נחם (pi.) ⟨Pr⟩ + ⟨Ob⟩: to comfort + s.o./sth. (40:1b; 49:13h; 51:3a, 3b; 52:9d).
– נחם (pi.) ⟨PO⟩: to comfort + s.o. (51:19e).
– נחם (pi.) ⟨po⟩: to comfort + s.o. (51:12c).
– נחם (pu.) ⟨Pr⟩: to be comforted (54:11c).

– נטה (qal) ⟨po⟩: to stretch out + sth. (42:5c).
– נטה (qal) ⟨Pr⟩ + ⟨Ob⟩: to stretch, stretch out + sth. (44:13a; 45:12d).
– נטה (qal) ⟨pr⟩ + ⟨Ob⟩: to stretch out + sth. (51:13b).
– נטה (qal) ⟨pr⟩ + ⟨Ob⟩ + ⟨Aj⟩: to stretch out + sth. + alone (44:24d).
– נטה (qal) ⟨pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to stretch out + sth. + like (40:22c).
– נטה (hi.) ⟨PO⟩: to lead astray + s.o. (44:20d).
– נטה (hi.) ⟨Pr⟩ + ⟨Ob⟩: to stretch out + sth. (54:2b).

– נטה (hi.) ⟨Pr⟩ + אזן ⟨Ob⟩: to incline + ear (55:3a).

– נטל (qal) see טול (ni.).

– נטע (qal) ⟨Pr⟩ + ⟨Ob⟩: to plant + sth. (51:16c).
– נטע (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to plant + sth. + to do (44:14d).
– נטע (ni.) ⟨Pr⟩: to be planted (40:24a).

– נכה (hi.) ⟨pr⟩: to strike (50:6a*).
– נכה (hi.) ⟨PO⟩: to strike + s.o. (49:10c).
– נכה (ho.) ⟨pr⟩ + ⟨Aj⟩: to be struck down + by (53:4d*).

– נסך (qal) ⟨Pr⟩ + ⟨Ob⟩: to cast + sth. (40:19a).
– נסך (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to cast + sth. + that (44:10b).

– נער (hit.) ⟨Pr⟩ + מן ⟨Aj⟩: to shake oneself + from (52:2a).

– נפח (qal) ⟨pr⟩ + ב ⟨Co⟩: to blow + sth. (54:16b).

– נפל (qal) ⟨Pr⟩ + על ⟨Co⟩: to fall + upon (47:11d).
– נפל (qal) ⟨Pr⟩ + על ⟨Aj⟩: to fall + because of (54:15d).

– נצל (hi.) ⟨Pr⟩: to deliver (50:2g).
– נצל (hi.) ⟨pr⟩: to deliver (42:22e*).
– נצל (hi.) ⟨PO⟩: to deliver + s.o. (44:17f).
– נצל (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to deliver + oneself (44:20e).
– נצל (hi.) ⟨Pr⟩ + את ⟨Ob⟩ + מן ⟨Co⟩: to deliver + oneself + from (47:14c).
– נצל (hi.) ⟨pr⟩ + מן ⟨Co⟩: to deliver + from (43:13b*).

– נצר (qal) ⟨PO⟩: to keep + s.o. (42:6c; 49:8d).
– נצר (pqal) ⟨pr⟩: to be preserved (48:6f*; 49:6e*Q).

– נקר (pu.) ⟨Pr⟩: to be dug (51:1g).

– נשׂא (qal) ⟨Pr⟩: to carry (46:4d).
– נשׂא (qal) ⟨PO⟩: to carry away + sth. (41:16b).
– נשׂא (qal) ⟨Pr⟩ + ⟨Ob⟩: to carry + sth. (53:4a, 12e).
– נשׂא (qal) ⟨pr⟩ + ⟨Ob⟩: to carry + sth. (52:11g).
– נשׂא (qal) ⟨PO⟩: to lift up + sth. (46:7a).
– נשׂא (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to carry + in (40:11c).
– נשׂא (qal) ⟨PO⟩ + כ ⟨Aj⟩: to carry away + s.o. + like (40:24f).
– נשׂא (qal) ⟨pr⟩ + את ⟨Ob⟩: to carry about + sth. (45:20f).
– נשׂא (qal) ⟨Pr⟩ + קול ⟨Ob⟩: to lift up + voice (52:8a).
– נשׂא (qal) ⟨Pr⟩ [+ קול ⟨Ob⟩]: to lift up [+ voice] (42:2b, 11a).
– נשׂא (qal) ⟨Pr⟩ + עין + ⟨Co⟩: to lift up + eye + on high, all around (40:26a; 49:18a).
– נשׂא (qal) ⟨Pr⟩ + יד ⟨Ob⟩ + אל ⟨Co⟩: to lift up + hand + to (49:22b).
– נשׂא (qal) ⟨Pr⟩ + עין ⟨Ob⟩ + ל ⟨Co⟩: to lift up + eye + to (51:6a).

– נשׂא (pqal) ⟨pr⟩ + מן ⟨Ti⟩: to be carried + from (46:3e).
– נשׂא (ni.) ⟨Pr⟩: to be lifted up (40:4a; 52:13c).
– נשׂא (ni.) ⟨Pr⟩ + על ⟨Aj⟩: to be carried + on (49:22e).

– נשׂג (hi.) ⟨Pr⟩ + ⟨Ob⟩: to obtain + sth. (51:11d).

– נשׂק (hi.) ⟨Pr⟩: to kindle (44:15e).

– נשׁא (qal) ⟨ps⟩: to be a creditor + of (50:1d*).

– נשׁב (qal) ⟨Pr⟩ + ב ⟨Co⟩: to blow + upon (40:7c).

– נשׁה (ni.) ⟨PO⟩: to be forgotten + by (44:21h).

– נשׁם (qal) ⟨Pr⟩: to gasp (42:14e).

– נשׁף (qal) ⟨Pr⟩ + ב ⟨Co⟩: to blow + upon (40:24d).

– נשׁת (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to be parched + with (41:17c).

– נתן (qal) ⟨Pr⟩: to give (43:6b).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩: to give + s.o./sth. (41:27d; 43:9e).
– נתן (qal) ⟨PO⟩ + ⟨Ob⟩: to make + s.o. + sth. (55:4a).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Ob⟩: to give + s.o. + as (43:3b).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + את ⟨Co⟩: to place + sth. + with (53:9a).
– נתן (qal) ⟨PO⟩ + ב ⟨Co⟩: to deliver + s.o. + into (47:6c).
– נתן (qal) ⟨pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to give + sth. + in (43:16b, [16c]).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to give + sth. + in (41:19a; 43:20b).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩ + ל-inf. cs. ⟨Aj⟩: to give + sth. + in + to do ([43:20c]).
– נתן (qal) ⟨Pr⟩ [+ ⟨Ob⟩] + כ ⟨Co⟩ + ⟨Aj⟩: to make [+ s.o.] + like + with (41:2e, [2f]).
– נתן (qal) ⟨PO⟩ + ל ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to make + s.o. + into + to be, do (42:6d; 49:6f, 8e).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + s.o./sth. + to (42:8c, [8d], 24aK, [24b]; 45:3a; 48:11d; 50:6a, [6b]; 55:10g, [10h]).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to give + sth. + to + to do (50:4a).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + s.o. + for (42:24aQ).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to deliver + s.o. + to (43:28b, [28c]).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩ + ב ⟨Lo⟩: to give + sth. + to + in (46:13d).
– נתן (qal) ⟨pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to make + s.o. + into (40:23a).
– נתן (qal) ⟨pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + sth. + to (40:29a; 42:5e, [5f]).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + לפני ⟨Co⟩: to deliver up + s.o. + to (41:2c).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Co⟩: to put + sth. + upon (42:1e).
– נתן (qal) ⟨Pr⟩ + ⟨Ob⟩ + תחת ⟨Co⟩: to give + s.o./sth. + instead of ([43:3c]; 43:4d, [4e]).
– נתן (ni.) ⟨Pr⟩ + ⟨Aj⟩: to be given up + like (51:12h).

– סבל (qal) ⟨Pr⟩: to bear (46:4e).
– סבל (qal) ⟨PO⟩: to bear + sth. (53:4c).

– סבל (qal) ⟨Pr⟩ + ⟨Ob⟩: to bear + sth. (53:11d).
– סבל (qal) ⟨Pr⟩ + עד ⟨Ti⟩: to bear + to (46:4b).
– סבל (qal) ⟨PO⟩ + על ⟨Aj⟩: to bear + sth. + on (46:7b).

– סגד (qal) ⟨Pr⟩: to kneel (46:6e).
– סגד (qal) ⟨Pr⟩ + ל ⟨Co⟩: to kneel + before (44:15j, 17bQK, 19j).

– סגר (ni.) ⟨Pr⟩: to be closed (45:1f).

– סוג (ni.) ⟨Pr⟩ + אחור ⟨Co⟩: to turn + back (42:17a; 50:5c).

– סור (pqal) ⟨pr⟩: to be put away (49:21e).
– סור (qal) ⟨Pr⟩: to depart (52:11a, 11b).

– סחר (qal) ⟨po⟩ + מן ⟨Ti⟩: to traffick + with + from (47:15c).

– סכן (pu.) ⟨pr⟩ + ⟨Ob⟩: to be charged with the care of + sth. (40:20a).[8]

– סלח (qal) ⟨Pr⟩: to pardon (55:7g).

– סמך (ni.) ⟨Pr⟩ + על ⟨Co⟩: to lean + on (48:2b).

– סער (pu.) ⟨Pr⟩: to be tempest driven (54:11b).

– ספר (pi.) ⟨Pr⟩: to declare (43:26c).
– ספר (pi.) ⟨Pr⟩ + ⟨Ob⟩: to declare + sth. (43:21c).
– ספר (pu.) ⟨Pr⟩ + ל ⟨Co⟩: to be declared + to (52:15d).

– סתר (ni.) ⟨Pr⟩ + מן ⟨Co⟩: to be hidden + from (40:27e).
– סתר (hit.) ⟨pr⟩: to hide oneself (45:15b).
– סתר (hi.) ⟨PO⟩ + ב ⟨Co⟩: to hide + s.o. + in (49:2d).
– סתר (hi.) ⟨Pr⟩ + פנה ⟨Ob⟩ + מן ⟨Co⟩: to hide + face + from (50:6c).
– סתר (hi.)[9] ⟨pr⟩ + פנה ⟨Ob⟩ + מן ⟨Co⟩: to hide + face + from (53:3e*).
– סתר (hi.) ⟨Pr⟩ + פנה ⟨Ob⟩ + מן ⟨Co⟩ + ב ⟨Aj⟩ + ⟨Ti⟩: to hide + face + from + in + for a moment (54:8a).

– עבד (hi.) ⟨PO⟩ + ב ⟨Aj⟩: to burden + s.o. + with (43:23c, 24c).

– עבר (qal) ⟨Pr⟩: to pass over (51:10d, 23d).
– עבר (qal) ⟨pr⟩: to pass over (51:23f*).
– עבר (qal) ⟨Pr⟩ + ⟨Ob⟩: to pass through + sth. (47:2f).
– עבר (qal) ⟨Pr⟩ + ב ⟨Co⟩: to pass + through (43:2a, [2c]).
– עבר (qal) ⟨Pr⟩ + על ⟨Co⟩: to pass + over (54:9c).

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8 Cf. Van Leeuwen 1997: 281.

9 Cf. GKC § 53° concerning a similar form in Ps 135:7: '[it] appears to be traceable to the ground-form *maqtĭl*'. See also Davidson: 575.

– עבר (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Aj⟩: to pass along + sth. + safely (41:3b).
– עבר (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to come over + in (45:14e).
– עבר (qal) ⟨Pr⟩ + מן ⟨Co⟩: to be passed over + by (40:27f).
– עבר (qal) ⟨Pr⟩ + על ⟨Co⟩: to come over + to (45:14b).

– עדר (ni.) ⟨pr⟩: to be missed (40:26f).

– עול (qal) ⟨pr⟩: to give suck (40:11d*).

– עור (qal) ⟨Pr⟩: to awake (51:9a, 9b; 52:1a, 1b).
– עור (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to awake + as (51:9e).
– עור (hitpol.) ⟨Pr⟩: to rouse oneself (51:17a, 17b).
– עור (hi.) ⟨Pr⟩ + ב ⟨Ti⟩: to waken + morning by morning (50:4d).
– עור (hi.) ⟨PO⟩ + ב ⟨Aj⟩: to stir up + s.o. + in (45:13a).
– עור (hi.) ⟨Pr⟩ + מן ⟨Co⟩: to stir up + from (41:25a).
– עור (hi.) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to stir up + sth. + like (42:13b).
– עור (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩: to stir up + s.o. + from (41:2a).
– עור (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩ + ל-inf. cs. ⟨Aj⟩: to waken + sth. + to + to do (50:4e).

– עות (qal) ⟨Pr⟩ + את ⟨Ob⟩ + ⟨Aj⟩: to sustain + s.o. + with (50:4c).

– עזב (qal) ⟨PO⟩: to forsake + s.o. (41:17g; 42:16j; 49:14b).
– עזב (qal) ⟨PO⟩ + ב ⟨Ti⟩: to forsake + s.o. + for (54:7a).
– עזב (qal) ⟨Pr⟩ + ⟨Ob⟩: to forsake + sth. (55:7a, [7b]).
– עזב (pqal) ⟨pr⟩: to be forsaken (54:6a*).

– עזר (qal) ⟨PO⟩: to help + s.o. (41:10f, 13e, 14d; 44:2b).
– עזר (qal) ⟨PO⟩ + ב ⟨Ti⟩: to help + s.o. + on (49:8c).
– עזר (qal) ⟨Pr⟩ + את ⟨Ob⟩ + ⟨Aj⟩: to help + s.o. + all (41:6a).
– עזר (qal) ⟨Pr⟩ + ל ⟨Co⟩: to help + s.o. (50:7a, 9a).

– עלה (qal) ⟨Pr⟩ + ל ⟨Sc⟩ + על ⟨Co⟩: to go up + for oneself + on (40:9a).
– עלה (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to mount up + with + like (40:31b).
– עלה (qal) ⟨Pr⟩ + לפני ⟨Co⟩ + כ ⟨Aj⟩: to grow + straight up + like (53:2a).[10]
– עלה (qal) ⟨Pr⟩ + מן ⟨Co⟩ + כ ⟨Aj⟩: to grow up + out of + like ([53:2b]).
– עלה (qal) ⟨Pr⟩ + תחת ⟨Aj⟩: to come up + instead of (55:13a, 13bQK).

– עלף (pu.) ⟨Pr⟩: to faint (51:20a).

– עמד (qal) ⟨Pr⟩: to stand (46:7d).
– עמד (qal) ⟨Pr⟩: to stand up (44:11e; 47:13b).
– עמד (qal) ⟨Pr⟩ + ⟨Aj⟩: to stand up + together (48:13d; 50:8c).
– עמד (qal) ⟨Pr⟩ + ב ⟨Co⟩: to stand fast + in (47:12a).

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[10] Cf. Allen 1971: 490.

– עמס (pqal) ⟨pr⟩ + ⟨Aj⟩: to be loaded + as (46:1d*).
– עמס (pqal) ⟨pr⟩ + מן ⟨Ti⟩: to be borne + from (46:3d).

– ענג (hit.) ⟨Pr⟩ + ב ⟨Co⟩: to delight + in (55:2g).

– ענה I (qal) ⟨Pr⟩: to answer (46:7g).
– ענה I (qal) ⟨pr⟩: to answer (50:2d*).
– ענה I (qal) ⟨PO⟩: to answer + s.o. (41:17e).
– ענה I (qal) ⟨PO⟩ + ב ⟨Ti⟩: to answer + s.o. + in (49:8b).

– ענה II (ni.) ⟨pr⟩: to be afflicted (53:7b).
– ענה II (pu.) ⟨pr⟩: to be afflicted (53:4d*).

– עצב (pqal) ⟨pr⟩ + ⟨Aj⟩: to be grieved + in (54:6a*).

– ערה (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to pour out + oneself + to (53:12c).

– ערך (qal) ⟨PO⟩ + ל ⟨Aj⟩ + מן-inf. cs. ⟨Ti⟩: to lay out + sth. + before + from (44:7d).
– ערך (qal) ⟨Pr⟩ + ל ⟨Co⟩: to liken + s.o. (40:18c).

– ערץ (qal) ⟨Pr⟩: to cause trembling (47:12e).

– עשׂה (qal) ⟨Pr⟩: to make, do (41:4b; 44:23c; 46:4c).
– עשׂה (qal) ⟨Pr⟩ + ⟨Aj⟩ + מן-inf. cs. ⟨Aj⟩: to act + suddenly + because (48:3d).
– עשׂה (qal) ⟨PO⟩ + ב ⟨Aj⟩: to make + sth. + with (44:13c).
– עשׂה (qal) ⟨Pr⟩ + למען ⟨Aj⟩: to act + for the sake of (48:11b).
– עשׂה (qal) ⟨PO⟩: to make, do + s.o./sth. (42:16i; 43:7e; 46:11f; 48:5e).
– עשׂה (qal) ⟨po⟩: to make + s.o./sth. (44:2a*; 45:18e; 51:13a*; 54:5a*).
– עשׂה (qal) ⟨Pr⟩ + ⟨Ob⟩: to make, do + sth. (41:20e; 45:12a; 46:10f; 53:9c).
– עשׂה (qal) ⟨pr⟩ + ⟨Ob⟩: to make, do + sth. (43:19a; 44:24c; 45:7c, 7f).
– עשׂה (qal) ⟨Pr⟩ + את ⟨Ob⟩: to do + sth. (55:11d).
– עשׂה (qal) ⟨Pr⟩ + מה ⟨Ob⟩: to make + sth. (45:9d).
– עשׂה (qal) ⟨PO⟩ + ⟨Ob⟩: to make + sth. + into (44:15i; 46:6d).
– עשׂה (qal) ⟨PO⟩ + כ ⟨Co⟩ + ל-inf. cs. ⟨Aj⟩: to make + sth. + like + to do (44:13e).
– עשׂה (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to do + sth. + in (48:14f).
– עשׂה (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Co⟩: to make + s.o. + as (40:23b).
– עשׂה (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to make + sth. + into (44:17a, 19i).
– עשׂה (ni.) ⟨Pr⟩: to be done (46:10c).

– עשׁק (qal) ⟨PO⟩ + ב ⟨Aj⟩: to oppress + s.o. + for (52:4d).

– פאר (pi.) ⟨PO⟩: to glorify + s.o. (55:5g).
– פאר (hit.) ⟨Pr⟩ + ב ⟨Co⟩: to show glory + in (44:23k; 49:3d).

– פגע (qal) ⟨Pr⟩ + ⟨Ob⟩: to meet with kindness + s.o. (47:3d).
– פגע (hi.) ⟨Pr⟩ + את ⟨Ob⟩ + ב ⟨Co⟩: to lay + sth. + on (53:6c).
– פגע (hi.) ⟨Pr⟩ + ל ⟨Co⟩: to make intercession + for (53:12f).

– פדה (pqal) ⟨pr⟩: to be ransomed (51:11a*).

– פוץ (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to scatter + s.o. (41:16c).

– פחד (qal) ⟨Pr⟩: to tremble (44:8a, 11f).
– פחד (pi.) ⟨Pr⟩ + ⟨Aj⟩ + ⟨Ti⟩ + מפני ⟨Aj⟩: to tremble + continually + all day long + because of (51:13d).

– פחח (hi.) ⟨Pr⟩ + ב ⟨Co⟩: to be trapped + in (42:22b).

– פלל (hit.) ⟨Pr⟩ + אל ⟨Co⟩: to pray + to (44:17d; 45:14g).
– פלל (hit.) ⟨pr⟩ + אל ⟨Co⟩: to pray + to (45:20g).

– פנה (qal) ⟨Pr⟩ + אל ⟨Co⟩: to turn + to (45:22a).
– פנה (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Aj⟩: to turn + to + all (53:6b).
– פנה (pi.) ⟨Pr⟩ + ⟨Ob⟩: to prepare + sth. (40:3b).

– פעה (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to cry out + like (42:14d).

– פעל (qal) ⟨Pr⟩: to do (41:4a; 43:13c).
– פעל (qal) ⟨PO⟩ + ב ⟨Aj⟩: to work + sth. + with (44:12d).
– פעל (qal) ⟨Pr⟩ + ⟨Ob⟩: to fashion + sth. (44:15g).
– פעל (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to work + in (44:12b).

– פצח (qal) ⟨Pr⟩ + רנה ⟨Ob⟩: to burst + into song (44:23f; 49:13eQK; 54:1d).
– פצח (qal) ⟨Pr⟩ [+ רנה ⟨Ob⟩]: to burst [+ into song] (52:9a).
– פצח (qal) ⟨Pr⟩ + רנה ⟨Ob⟩ + לפני ⟨Aj⟩: to burst + into song + before (55:12c).

– פקח (qal) ⟨Pr⟩ + ⟨Ob⟩: to open + sth. (42:7a, 20c).

– פרה (qal) ⟨Pr⟩ + ⟨Ob⟩: to bring forth + sth. (45:8e).

– פרץ (qal) ⟨Pr⟩ + ⟨Co⟩: to spread out + to (54:3a).

– פרר (hi.) ⟨pr⟩ + ⟨Ob⟩: to frustrate + sth. (44:25a).

– פשע (qal) ⟨pr⟩: to rebel (46:8d; 53:12d*, 12f*).
– פשע (qal) ⟨Pr⟩ + ב ⟨Co⟩: to rebel + against (43:27b).
– פשע (qal) ⟨pr⟩ + מן ⟨Ti⟩: to rebel + from (48:8g).

– פתח (qal) ⟨Pr⟩: to open (45:8d).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩: to open + sth. (53:7c, 7h).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to open + sth. + in ([41:18b]).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to open + sth. + to (50:5a).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + לפני ⟨Aj⟩: to open + sth. + before (45:1e).
– פתח (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Lo⟩: to open + sth. + on (41:18a).
– פתח (ni.) ⟨Pr⟩: to be relaeased (51:14b).

– פתח (pi.) ⟨Pr⟩ + מתנים ⟨Ob⟩: to ungird + loins (45:1d).
– פתח (pi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to open + sth. + from (48:8c).
– פתח (hit.) ⟨Pr⟩: to open (52:2eK).
– פתח (hit.) ⟨Pr⟩ + ⟨Ob⟩: to loose + sth. (52:2eQ).

– צדק (qal) ⟨Pr⟩: to justify (43:9f, 26d).
– צדק (qal) ⟨Pr⟩ + ב ⟨Co⟩: to receive justice + in (45:25a).
– צדק (hi.) ⟨po⟩: to vindicate + s.o. (50:8a*).
– צדק (hi.) ⟨Pr⟩ + צדיק ⟨Ob⟩ + ל ⟨Co⟩ + ב ⟨Aj⟩: to give justice + truly + to + by (53:11c).

– צהל (qal) ⟨Pr⟩: to cry aloud (54:1e).

– צוה (pi.) ⟨PO⟩: to command + sth. (48:5f).
– צוה (pi.) ⟨Pr⟩ + ⟨Ob⟩: to command + sth. (45:12e).
– צוה (pi.) ⟨pr⟩ + ⟨Ob⟩: to command + s.o. (55:4a*).
– צוה (pi.) ⟨PO⟩ + על ⟨Aj⟩: to command + s.o. + concerning (45:11c).

– צוח (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to shout + from (42:11d).

– צוק (hi.) ⟨pr⟩: to oppress (51:13d*, 13g*).

– צלה (qal) ⟨Pr⟩ + ⟨Ob⟩: to roast + sth. (44:16c, 19g).

– צלח (qal) ⟨Pr⟩: to succeed (54:17c).
– צלח (qal) ⟨Pr⟩ + ב ⟨Aj⟩: to be successful + by (53:10g).
– צלח (hi.) ⟨Pr⟩ + ⟨Ob⟩: to prosper + in (48:15e).
– צלח (hi.) ⟨Pr⟩ + אשר ⟨Ob⟩: to prosper + in (55:11f).

– צמא (qal) ⟨Pr⟩: to thirst (49:10b).
– צמא (qal) ⟨Pr⟩ + ב ⟨Lo⟩: to thirst + in (48:21a).

– צמח (qal) ⟨Pr⟩: to spring forth (42:9d).
– צמח (qal) ⟨Pr⟩ + ⟨Ti⟩: to spring forth + now (43:19b).
– צמח (qal) ⟨Pr⟩ + כ ⟨Aj⟩ + ב־בן ⟨Lo⟩: to spring up + like + among (44:4a).
– צמח (hi.) ⟨Pr⟩: to spring up (45:8f).
– צמח (hi.) ⟨PO⟩: to make sprout + sth. (55:10f).

– צעה (qal) ⟨pr⟩: to be oppressed (51:14a*).

– צעק (qal) ⟨Pr⟩: to cry (42:2a).
– צעק (qal) ⟨Pr⟩ + אל ⟨Co⟩: to cry out + to (46:7f).

– צפה (qal) ⟨po⟩: to be watchman + of (52:8a*).

– צרח (hi.) ⟨Pr⟩: to shout aloud (42:13d).

– צרף (qal) ⟨pr⟩: to fashion (40:19b*; 41:7a*; 46:6c*).

– צרף (qal) ⟨PO⟩: to refine + s.o. (48:10a).
– צרף (qal) ⟨pr⟩ + ⟨Ob⟩: to fashion + sth. (40:19c).

– צרר (qal) ⟨Pr⟩ + מן ⟨Co⟩ + ⟨Ti⟩: to be too narrow + for + now (49:19b).

– קבץ (ni.) ⟨Pr⟩: to gather oneself (45:20a; 48:14a; 49:18c).
– קבץ (ni.) ⟨Pr⟩ + ⟨Aj⟩: to be gathered + together (43:9a).
– קבץ (pi.) ⟨PO⟩ + ב ⟨Aj⟩: to gather + s.o. + with (54:7b).
– קבץ (pi.) ⟨PO⟩ + מן ⟨Co⟩: to gather + s.o. + from (43:5d).
– קבץ (pi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to gather + sth. + with (40:11b).
– קבץ (hit.) ⟨Pr⟩: to come together (44:11d).

– קדח (qal) ⟨pr⟩ + ⟨Ob⟩: to kindle + sth. (50:11b).

– קוה (qal) ⟨po⟩: to hope + in (49:23g*).
– קוה (qal) ⟨pr⟩ + ⟨Ob⟩: to hope + in (40:31a*).
– קוה (pi.) ⟨Pr⟩ + אל ⟨Co⟩: to hope + for (51:5d).

– קום (qal) ⟨Pr⟩: to stand (46:10e).
– קום (qal) ⟨Pr⟩: to stand up (43:17c; 49:7f; 51:17c; 52:2b).
– קום (qal) ⟨Pr⟩ + ל ⟨Ti⟩: to stand + for (40:8c).
– קום (qal) ⟨Pr⟩ + את ⟨Co⟩ + ל ⟨Aj⟩: to rise + against + in (54:17e).
– קום (pol.) ⟨Pr⟩ + ⟨Ob⟩: to raise + sth. (44:26g).
– קום (hi.) ⟨Pr⟩ + ⟨Ob⟩: to restore + sth. (49:8f).
– קום (hi.) ⟨pr⟩ + ⟨Ob⟩: to confirm + sth. (44:26a).
– קום (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to restore + s.o. (49:6d).

– קלל (ni.) ⟨Pr⟩ + מן-inf. cs. ⟨Co⟩: to be too light a thing + to be (49:6b).

– קנה (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩ + ב ⟨Aj⟩: to buy + sth. + for + with (43:24a).

– קסם (qal) ⟨pr⟩: to practise divination (44:25b*).

– קפץ (qal) ⟨Pr⟩ + פה ⟨Ob⟩ + על ⟨Aj⟩: to shut + mouth + because of (52:15b).

– קצף (qal) ⟨Pr⟩ + על ⟨Co⟩: to be angry + with (47:6a; 54:9e).

– קצר (qal) ⟨Pr⟩ + inf. abs. קצר (qal) ⟨Mo⟩ + מן ⟨Co⟩: to be too short + really + for (50:2e).

– קרא I (qal) ⟨Pr⟩: to proclaim, call (40:6b; 44:7b; 50:2c).
– קרא I (qal) ⟨pr⟩: to proclaim (40:3a).
– קרא I (qal) ⟨Pr⟩ + ב־שׁם ⟨Aj⟩: to proclaim + in the name of (44:5c).
– קרא I (qal) ⟨PO⟩: to call + s.o. (48:15c).
– קרא I (qal) ⟨Pr⟩ + ⟨Ob⟩: to call + s.o. (55:5c).
– קרא I (qal) ⟨Pr⟩ + את ⟨Ob⟩: to call + upon (43:22a).
– קרא I (qal) ⟨Pr⟩ + מה ⟨Ob⟩: to cry + sth. (40:6d).

– קרא I (qal) ⟨PO⟩ + ⟨Aj⟩: to call + s.o. + as (51:2d).
– קרא I (qal) ⟨PO⟩ + ב ⟨Aj⟩: to call + s.o. + in (42:6a).
– קרא I (qal) ⟨PO⟩ + ב-inf. cs. ⟨Aj⟩: to call + s.o. + while (55:6c).
– קרא I (qal) ⟨PO⟩ + כ ⟨Aj⟩: to call + s.o. + like (54:6a).
– קרא I (qal) ⟨PO⟩ + מן ⟨Ti⟩: to call + s.o. + from (49:1f).
– קרא I (qal) ⟨pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to call + sth. + from (41:4c).
– קרא I (qal) ⟨PO⟩ + מן ⟨Co⟩: to call + s.o. + from (41:9b).
– קרא I (qal) ⟨pr⟩ + ⟨Ob⟩ + מן ⟨Co⟩: to call + s.o. + from (46:11a, [11bQK]).
– קרא I (qal) ⟨pr⟩ + אל ⟨Co⟩: to call + to (48:13c).
– קרא I (qal) ⟨Pr⟩ + אל ⟨Co⟩ + כי ⟨Ob⟩: to proclaim + to + that (40:2b).
– קרא I (qal) ⟨Pr⟩ + ב־שם ⟨Co⟩: to summon + by name (43:1g).
– קרא I (qal) ⟨pr⟩ + ב־שם ⟨Co⟩ + למען ⟨Aj⟩: to call + by name + for the sake of (45:3d).
– קרא I (qal) ⟨Pr⟩ + ב־שם ⟨Co⟩ + מן ⟨Aj⟩: to proclaim + name + from (41:25c).
– קרא I (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Ob⟩: to call + s.o. + sth. (47:1h, 5e).
– קרא I (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ב־שם ⟨Co⟩: to call + s.o./sth. + by name (40:26e; 45:4b).
– קרא I (ni.) ⟨pr⟩ + ב־שם ⟨Co⟩: to call oneself + by the name (43:7b; 48:1c).
– קרא I (ni.) ⟨Pr⟩ [+ ב־שם ⟨Co⟩] + מן ⟨Aj⟩: to call oneself [+ by the name] + away from (48:2a).
– קרא I (ni.) ⟨Pr⟩ + ⟨Ob⟩: to be called + sth. (54:5d).
– קרא I (pu.) ⟨po⟩: to be called + by (48:12c*).
– קרא I (pu.) ⟨Pr⟩ + ל ⟨Co⟩: to be called + sth. (48:8h).

– קרא II (qal) ⟨po⟩: to happen + to (51:19a).
– קרא II (qal) ⟨PO⟩ + ל־רגל ⟨Aj⟩: to meet + s.o. + at every step (41:2b).

– קרב (qal) ⟨Pr⟩: to draw near (41:5d).
– קרב (qal) ⟨Pr⟩ + ל ⟨Aj⟩ + ⟨Aj⟩: to draw near + for + together (41:1f).
– קרב (qal) ⟨Pr⟩ + אל ⟨Co⟩: to draw, come near + to (48:16a; 54:14e).
– קרב (pi.) ⟨Pr⟩ + ⟨Ob⟩: to present, bring near + sth. (41:21a; 46:13a).

– קרה (qal) ⟨Pr⟩: to happen (41:22c).

– קרס (qal) ⟨Pr⟩: to stoop (46:2a).
– קרס (qal) ⟨pr⟩: to stoop (46:1b).

– קשׁב (hi.) ⟨Pr⟩: to pay attention (42:23b; 49:1d).
– קשׁב (hi.) ⟨Pr⟩ + אל ⟨Co⟩: to pay attention + to (51:4a).
– קשׁב (hi.) ⟨Pr⟩ + ל ⟨Co⟩: to pay attention + to (48:18a).

– קשׁר (pi.) ⟨PO⟩ + כ ⟨Aj⟩: to bind on + sth. + like (49:18h).

– ראה (qal) ⟨Pr⟩: to see, look (40:26b; 41:5a, 20a, 23hQ, 28a; 42:18f; 44:9e, 18d; 49:7e, 18b).
– ראה (qal) ⟨Pr⟩ + ⟨Aj⟩: to see + together (40:5b).
– ראה (qal) ⟨Pr⟩ + מן ⟨Aj⟩: to see + because of (53:11a).
– ראה (qal) ⟨PO⟩: to see + s.o. (53:2e).
– ראה (qal) ⟨po⟩: to see + s.o. (47:10c*).

– ראה (qal) ⟨Pr⟩ + ⟨Ob⟩: to see + sth. (42:20aQK; 44:16h; 53:10e).
– ראה (qal) ⟨Pr⟩ + אשׁר ⟨Ob⟩: to see + that (52:15e).
– ראה (qal) ⟨Pr⟩ + את ⟨Ob⟩: to see + sth. (52:10b).
– ראה (qal) ⟨Pr⟩ + ⟨Aj⟩ + ב-inf. cs. ⟨Co⟩: to see + before + happening (52:8c).
– ראה (qal) ⟨Pr⟩ + מן ⟨Co⟩: to look + at ([41:28c]).
– ראה (ni.) ⟨Pr⟩: to be seen (47:3b).

– רבה (hi.) ⟨PO⟩: to make many + s.o. (51:2f).
– רבה (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Aj⟩: to multiply + sth. + to (40:29b).
– רבה (hi.) ⟨Pr⟩ + ל-inf. cs. ⟨Co⟩: to do abundantly (55:7f).

– רבץ (hi.) ⟨pr⟩ + ⟨Ob⟩ + ב ⟨Co⟩: to set + sth. + in (54:11d).

– רגע I (qal) ⟨pr⟩ + ⟨Ob⟩: to stir up + sth. (51:15b).

– רגע II (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to establish + sth. + as (51:4g).

– רדד (qal) ⟨Pr⟩ + ⟨Ob⟩ + לפני ⟨Aj⟩: to subdue + s.o. + before (45:1c).

– רדה (hi.) ⟨Pr⟩ + ⟨Ob⟩: to make rule + over (41:2d).

– רדף (qal) ⟨PO⟩: to pursue + s.o. (41:3a).
– רדף (qal) ⟨pr⟩ + ⟨Ob⟩: to pursue + sth. (51:1b).

– רהה (qal) ⟨Pr⟩: to be afraid (44:8b).

– רוה (hi.) ⟨PO⟩ + ⟨Aj⟩: to satisfy + s.o. + with (43:24b).
– רוה (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to water + sth. (55:10d).

– רום (qal) ⟨Pr⟩: to be raised (49:11b; 52:13b).
– רום (hi.) ⟨Pr⟩ + קול ⟨Ob⟩ + ב ⟨Aj⟩: to raise + voice + with (40:9c).
– רום (hi.) ⟨Pr⟩ [+ קול ⟨Ob⟩]: to raise [+ voice] (40:9e).
– רום (hi.) ⟨Pr⟩ + ⟨Ob⟩ + אל ⟨Co⟩: to raise + sth. + to (49:22c).

– רוע (hi.) ⟨Pr⟩: to cry out (42:13c; 44:23d).

– רוץ (qal) ⟨Pr⟩: to run (40:31c).
– רוץ (qal) ⟨Pr⟩ + אל ⟨Co⟩ + למען ⟨Aj⟩: to run + to + because of (55:5f).
– רוץ (qal)[11] ⟨Pr⟩: to be discouraged (42:4b).

– רזן (qal) ⟨pr⟩: to command (40:23a*).

– רחב (hi.) ⟨Pr⟩ + ⟨Ob⟩: to enlarge + sth. (54:2a).

[11] GKC § 67q proposes a form of the verb רצץ (qal).

- רחם (pi.) ⟨PO⟩: to have compassion + on (55:7d).
- רחם (pi.) ⟨po⟩: to have compassion + on (49:10d*; 54:10e*).
- רחם (pi.) ⟨Pr⟩ + ⟨Ob⟩: to have compassion + on (49:13i, 15b).
- רחם (pi.) ⟨PO⟩ + ב ⟨Aj⟩: to have compassion + on + with (54:8b).

- רחק (qal) ⟨Pr⟩: to be far away (46:13b; 49:19c).
- רחק (qal) ⟨Pr⟩ + מן ⟨Co⟩: to be far + from (54:14b, [14d]).

- ריב (qal) ⟨Pr⟩ + ⟨Ob⟩: to defend + s.o. (51:22b).
- ריב (qal) ⟨Pr⟩ + את ⟨Co⟩: to contend + with (49:25d; 50:8b).
- ריב (qal) ⟨pr⟩ + את ⟨Co⟩: to contend + with (45:9a).

- רמס (qal) ⟨Pr⟩ + ⟨Ob⟩: to tread + sth. (41:25f).

- רנן (qal) ⟨Pr⟩: to sing for joy (42:11c; 44:23a; 49:13a; 54:1a).
- רנן (pi.) ⟨Pr⟩ + ⟨Aj⟩: to sing for joy + together (52:8b, 9b).

- רעב (qal) ⟨Pr⟩: to be hungry (44:12e; 49:10a).

- רעה I (qal) ⟨pr⟩: to herd (40:11a*).
- רעה I (qal) ⟨ps⟩: to be a shepherd + of (44:28b*).
- רעה I (qal) ⟨Pr⟩ + ⟨Ob⟩: to feed + sth. (40:11a).
- רעה I (qal) ⟨Pr⟩ + על ⟨Lo⟩: to feed + along (49:9e).

- רעה II (qal) ⟨pr⟩ + ⟨Ob⟩: to feed on + sth. (44:20a).

- רעע (hi.) ⟨Pr⟩: to do harm (41:23f).

- רעף (hi.) ⟨Pr⟩: to shower down (45:8a).

- רפא (ni.) ⟨Pr⟩ + ל ⟨Co⟩ + ב ⟨Aj⟩: to come healing + to + by (53:5d).

- רצה I (qal) ⟨Pr⟩: to delight (42:1d).

- רצה II (ni.) ⟨Pr⟩: to be paid (40:2d).

- רצץ (qal) see רוץ (qal).
- רצץ (pqal) ⟨pr⟩: to be bruised (42:3a*).

- רקב (qal) ⟨Pr⟩: to rot (40:20c).

- רקע (qal) ⟨pr⟩ + ⟨Ob⟩: to spread out + sth. (42:5d; 44:24eK).
- רקע (qal) ⟨pr⟩ + ⟨Ob⟩ + מן־את ⟨Aj⟩: to spread out + sth. + by oneself (44:24eQ).
- רקע (pi.) ⟨PO⟩ + ב ⟨Aj⟩: to overlay + sth. + with (40:19b).

- רשׁע (hi.) ⟨PO⟩: to condemn + s.o. (50:9c).
- רשׁע (hi.) ⟨Pr⟩ + ⟨Ob⟩: to confute + sth. (54:17f).

– שׂבע (qal) ⟨Pr⟩: to be satisfied (44:16d; 53:11b).

– שׂיח (pol.) ⟨Pr⟩ + את ⟨Ob⟩: to consider + sth. (53:8b).

– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩: to set + sth. (53:10d).
– שׂים (qal) ⟨PS⟩ + ⟨Ob⟩: to place + s.o. (44:7e).
– שׂים (qal) ⟨Pr⟩ + לב ⟨Ob⟩: to take + it to heart (41:22g).
– שׂים (qal) ⟨Pr⟩ [+ לב ⟨Ob⟩]: to take [+ it to heart] (41:20c).
– שׂים (qal) ⟨PO⟩ + ב ⟨Co⟩: to put + sth. + into (51:23a).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Co⟩ + ל-inf. cs.: to put + sth. + into + in order to do (51:16a).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to set + sth. + in (41:19b; 42:4c; 43:19d, [19e]).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Co⟩: to make + sth. + like (41:15d; 49:2a; 50:7c; 51:3c, [3d], 23e).
– שׂים (qal) ⟨Pr⟩ [+ ⟨Ob⟩] + כ ⟨Co⟩ + ל ⟨Aj⟩: to make [+ sth.] + like + for ([51:23f]).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to give + sth. + to (42:12a; 47:6d).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Ob⟩: to make + sth. + sth. (50:2i, 3b; 54:12a).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ⟨Ob⟩ + ל-inf. cs. ⟨Aj⟩: to make + sth. + sth. + so that (51:10c).
– שׂים (qal) ⟨PO⟩ + ל ⟨Co⟩: to turn + s.o. + into (41:15a; 49:2c).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to turn + sth. + into (41:18c, [18d]; 42:15c; 49:11a; [54:12b], [12c]).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩ + לפני ⟨Aj⟩: to turn + sth. + into + before (42:16f, [16g]).
– שׂים (qal) ⟨Pr⟩ + על־לב ⟨Co⟩: to take + to the heart (42:25e).
– שׂים (qal) ⟨Pr⟩ + ⟨Ob⟩ + על־לב ⟨Co⟩: to take + sth. + to the heart (47:7c).

– שׂכל I (hi.) ⟨Pr⟩: to prosper (52:13a).
– שׂכל I (hi.) ⟨Pr⟩: to understand (44:18e).
– שׂכל I (hi.) ⟨Pr⟩ + כי ⟨Ob⟩: to understand + that (41:20d).

– שׂכל II (pi.) ⟨Pr⟩ + ⟨Ob⟩: to make foolish + sth. (44:25d).

– שׂכר (qal) ⟨Pr⟩ + ⟨Ob⟩: to hire + s.o. (46:6c).

– שׂרף (qal) ⟨PO⟩: to burn + s.o. (47:14b).
– שׂרף (qal) ⟨Pr⟩ + ⟨Ob⟩ + במו ⟨Aj⟩: to burn + sth. + with (44:19e).
– שׂרף (qal) ⟨Pr⟩ + ⟨Ob⟩ + במו ⟨Aj⟩ + על ⟨Lo⟩: to burn + sth. + with + on (44:16a).

– שׁאל (qal) ⟨PO⟩: to ask + s.o. (41:28e).
– שׁאל (qal) ⟨PO⟩ + ⟨Ob⟩: to ask + s.o. + of (45:11b).

– שׁאף (qal) ⟨Pr⟩: to pant (42:14f).

– שׁאר (ni.) ⟨Pr⟩ + ל ⟨Aj⟩: to be left + all alone (49:21g).

– שׁבע (ni.) ⟨Pr⟩: to swear (45:23e).
– שׁבע (ni.) ⟨pr⟩ + ב ⟨Co⟩: to swear + by (48:1e).
– שׁבע (ni.) ⟨Pr⟩ + ב ⟨Co⟩ + כי ⟨Ob⟩: to swear + by + that (45:23a).
– שׁבע (ni.) ⟨Pr⟩ + מן-inf. cs. ⟨Aj⟩: to swear + that not (54:9b, 9d).

– שׁבר I (qal) ⟨Pr⟩ + ⟨Ob⟩: to break + sth. (42:3a).
– שׁבר I (pi.) ⟨Pr⟩ + ⟨Ob⟩: to break into pieces + sth. (45:2c).

– שׁבר II (qal) ⟨Pr⟩: to buy (55:1f).
– שׁבר II (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to buy + sth. + for (55:1i).

– שׁוב (qal) ⟨Pr⟩: to return (45:23c; 51:11a).
– שׁוב (qal) ⟨Pr⟩ + ⟨Co⟩: to return + to (52:8d).
– שׁוב (qal) ⟨Pr⟩ + loc. ⟨Co⟩: to return + to (55:10c).
– שׁוב (qal) ⟨Pr⟩ + אל ⟨Co⟩: to return + to (44:22c; 55:7c, [7e]).
– שׁוב (qal) ⟨Pr⟩ + אל ⟨Co⟩ + ⟨Aj⟩: to return + to + empty (55:11c).
– שׁוב (pol.) ⟨PO⟩: to mislead + s.o. (47:10e).
– שׁוב (pol.) ⟨Pr⟩ + ⟨Ob⟩ + אל ⟨Co⟩: to bring back + s.o. + to (49:5c).
– שׁוב (hi.) ⟨Pr⟩: to restore (42:22h).
– שׁוב (hi.) ⟨PO⟩: to reverse + sth. (43:13d).
– שׁוב (hi.) ⟨Pr⟩ + ⟨Ob⟩: to bring back + s.o. (49:6e).
– שׁוב (hi.) ⟨Pr⟩ + דבר ⟨Ob⟩: to give + an answer (41:28f).
– שׁוב (hi.) ⟨pr⟩ + ⟨Ob⟩ + אחור ⟨Co⟩: to turn + s.o. + back (44:25c).
– שׁוב (hi.) ⟨Pr⟩ + אל־לב ⟨Co⟩: to take + to heart (44:19a).
– שׁוב (hi.) ⟨Pr⟩ + על־לב ⟨Co⟩: to recall + to mind (46:8c).

– שׁוה (qal) ⟨Pr⟩: to be equal (40:25b).
– שׁוה (hi.) ⟨Pr⟩: to make equal (46:5b).

– שׁחה (qal) ⟨Pr⟩: to bow down (51:23c).
– שׁחה (hitpalel) see חוה (hiš).

– שׁחר (pi.) ⟨PO⟩: to conjure away + sth. (47:11c).

– שׁחת (hi.) ⟨Pr⟩: to destroy (51:13f).
– שׁחת (hi.) ⟨pr⟩: to destroy (54:16d*).

– שׁטף (qal) ⟨PO⟩: to overflow + s.o. (43:2d).

– שׁיר (qal) ⟨Pr⟩ + ⟨Ob⟩ + ל ⟨Co⟩: to sing + sth. + to (42:10a).
– שׁיר (qal) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Aj⟩: to sing + sth. + from ([42:10b]).

– שׁכב (qal) ⟨Pr⟩ + ⟨Aj⟩: to lay down + together (43:17b).
– שׁכב (qal) ⟨Pr⟩ + ב ⟨Lo⟩ + כ ⟨Aj⟩: to lay + at + like (51:20b).
– שׁכב (qal) ⟨Pr⟩ + ל ⟨Aj⟩: to lay down + in (50:11h).

– שׁכח (qal) ⟨Pr⟩: to forget (49:15c).
– שׁכח (qal) ⟨PO⟩: to forget + s.o. (49:14c, 15d).
– שׁכח (qal) ⟨Pr⟩ + ⟨Ob⟩: to forget + s.o./sth. (51:13a; 54:4e).
– שׁכח (qal) ⟨Pr⟩ + ⟨Ob⟩ + מן-inf. cs. ⟨Aj⟩: to forget + s.o. + that not (49:15a).

– שׁכר (qal) ⟨Pr⟩ + ⟨Ob⟩ + כ ⟨Aj⟩: to be drunk + with + as (49:26b).
– שׁכר (pqal) ⟨pr⟩: to be drunk (51:21c).

– שלח (qal) ⟨Pr⟩: to send (42:19d).
– שלח (qal) ⟨PO⟩: to send + sth. (55:11g).
– שלח (qal) ⟨PO⟩ + ⟨Ti⟩: to send + s.o. + now (48:16g).
– שלח (pi.) ⟨Pr⟩ + loc. ⟨Co⟩ + למען ⟨Aj⟩: to send + to + for the sake of (43:14b).
– שלח (pi.) ⟨PO⟩: to send away + s.o. (50:1c).
– שלח (pi.) ⟨Pr⟩ + ⟨Ob⟩: to send away + s.o. (45:13d).
– שלח (pu.) ⟨Pr⟩ + ב ⟨Aj⟩: to be sent away + for (50:1g).

– שלם (pu.) ⟨pr⟩: to be dedicated (42:19e*).
– שלם (hi.) ⟨Pr⟩ + ⟨Ob⟩: to fulfill + sth. (44:26b, 28c).

– שמד (ni.) ⟨Pr⟩ + ⟨Ob⟩ + מן–לפני ⟨Aj⟩: to be destroyed + sth. + from before (48:19d).

– שמם (qal) ⟨pr⟩: to be desolate (49:8g*; 54:1g*).
– שמם (qal) ⟨ps⟩: to be a desolate place + of (49:19a*).
– שמם (qal) ⟨Pr⟩ + על ⟨Co⟩: to be astonished + at (52:14a).
– שמם (ni.) ⟨pr⟩: to be desolated (54:3c*).

– שמע (qal) ⟨Pr⟩: to hear (40:21b, 28b; 42:18b, 20d; 43:9g; 44:1a; 48:6a, 8a, 14c; 52:15g).
– שמע (qal) ⟨Pr⟩: to listen (55:3c).
– שמע (qal) ⟨PO⟩: to hear + sth. (48:7c).
– שמע (qal) ⟨Pr⟩ + ⟨Ob⟩: to hear + sth. (47:8a; 48:1a, 16b; 51:21a).
– שמע (qal) ⟨pr⟩ + ⟨Ob⟩: to hear + sth. (41:26h*).
– שמע (qal) ⟨Pr⟩ + אל ⟨Co⟩: to listen + to (46:3a, 12a; 48:12a; 49:1a; 51:1a, 7a).
– שמע (qal) ⟨Pr⟩ + אל ⟨Co⟩ + inf. abs. שמע (qal) ⟨Mo⟩: to listen + to + carefully (55:2e).
– שמע (qal) ⟨Pr⟩ + ב ⟨Co⟩: to obey + sth. (42:24g).
– שמע (qal) ⟨pr⟩ + ב ⟨Co⟩: to obey + sth. (50:10b).
– שמע (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to listen + as (50:4f).
– שמע (qal) ⟨Pr⟩ + ל ⟨Aj⟩: to listen + for (42:23c).
– שמע (hi.) ⟨Pr⟩: to tell (43:12c).
– שמע (hi.) ⟨pr⟩: to announce (41:26g*).
– שמע (hi.) ⟨PO⟩: to tell + sth. (48:3c).
– שמע (hi.) ⟨PO⟩: to tell + s.o. (48:5c).
– שמע (hi.) ⟨PO⟩ + מן ⟨Ti⟩: to tell + s.o. + from (44:8c).
– שמע (hi.) ⟨Pr⟩ + ⟨Ob⟩: to tell + sth. ([48:6f], 20d).
– שמע (hi.) ⟨pr⟩ + ⟨Ob⟩: to announce + sth. (52:7b, 7d).
– שמע (hi.) ⟨Pr⟩ + את ⟨Ob⟩: to tell + s.o. (42:9e).
– שמע (hi.) ⟨PO⟩ + ⟨Ob⟩: to tell + s.o. + sth. (41:22i; 43:9d).
– שמע (hi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Lo⟩: to make hear + sth. + in (42:2c).
– שמע (hi.) ⟨Pr⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to tell + sth. + from (45:21d).
– שמע (hi.) ⟨PO⟩ + ⟨Ob⟩ + מן ⟨Ti⟩: to tell + s.o. + sth. + from (48:6e).

– שמר (qal) ⟨Pr⟩: to pay attention (42:20b).

– שסה (pqal) ⟨pr⟩: to be plundered (42:22f*).
– שסה (po.) ⟨pr⟩: to plunder (42:24a*K).

– שעה (hit.) ⟨Pr⟩: to be afraid (41:10c, 23g).

– שען (ni.) ⟨Pr⟩ + ב ⟨Co⟩: to rely + on (50:10f).

– שפט (qal) ⟨Pr⟩ + ⟨Ob⟩: to judge + s.o. (51:5c).
– שפט (qal) ⟨pr⟩ + ⟨Ob⟩: to judge + sth. (40:23b*).
– שפט (ni.) ⟨Pr⟩ + ⟨Aj⟩: to argue + together (43:26b).

– שפך (qal) ⟨Pr⟩ + ⟨Ob⟩ + על ⟨Co⟩: to pour out + sth. + on (42:25a).

– שפל (qal) ⟨Pr⟩: to become low (40:4b).

– שקה (hi.) ⟨Pr⟩ + ⟨Ob⟩: to give drink + to (43:20d).

– שקל (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to weigh + sth. + in (40:12d, [12e]; 46:6b).
– שקל (qal) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Co⟩: to spend + sth. + on (55:2a, [2c]).

– שרש (po.) ⟨Pr⟩ + ב ⟨Co⟩: to take root + in (40:24c).

– שתה (qal) ⟨PO⟩: to drink + sth. (51:22f).
– שתה (qal) ⟨Pr⟩ + ⟨Ob⟩: to drink + sth. (44:12g).
– שתה (qal) ⟨Pr⟩ + את ⟨Ob⟩: to drink + sth. (51:17f).
– שתה (qal) ⟨Pr⟩ + את ⟨Ob⟩ + מן ⟨Aj⟩: to drink + sth. + from (51:17e).

– תאר (pi.) ⟨PO⟩ + ב ⟨Aj⟩: to mark out + sth. + with (44:13b, 13d).

– תכן (pi.) ⟨Pr⟩ + ⟨Ob⟩: to establish + sth. (40:13a, [13b]).
– תכן (pi.) ⟨Pr⟩ + ⟨Ob⟩ + ב ⟨Aj⟩: to mete out + with (40:12b).

– תלל (ho.) ⟨Pr⟩: to delude (44:20c).

– תמך (qal) ⟨PO⟩ + ב ⟨Aj⟩: to uphold + s.o. + with (41:10g).
– תמך (qal) ⟨Pr⟩ + ב ⟨Co⟩: to uphold + s.o. (42:1b).

– תעב (pi.) ⟨pr⟩ + ⟨Aj⟩: to be abhorred + by (49:7d*).

– תעה (qal) ⟨Pr⟩ + ל ⟨Co⟩ + ⟨Aj⟩: to wander about + in + all (47:15d).
– תעה (qal) ⟨Pr⟩ + כ ⟨Aj⟩: to go astray + like (53:6a).

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